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*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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THE "THINGS WHICH ARE BEFORE"

ALBERT F. GILMORE

NONE other of the early interpreters of Jesus' teachings more vigorously or more successfully set forth the innermost meanings of the Master's sayings than did the Apostle to the Gentiles. In his letter to the Philippians, Paul clearly states his attitude toward Christianity, his unshakable faith in its message, and his determination to follow its behests whatever might befall. While disclaiming any superior understanding on his own part, his words are these: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." These words are as pertinent and profitable today as when uttered by that valiant expositor of Christian faith and doctrine.

Forgetting the past is a preliminary step and a necessary one toward the gaining of the prize every Christian should seek. Forgetting the past through understanding that the real man has never had a past,

since he lives in the ever-present now of Spirit, is an important beginning in spiritual progress. It is a phase of the pouring out of false beliefs, memories of mortal experience, which is preparatory to the reception of spiritual truth. Since a vessel already full can receive nothing additional, the first step Spiritward is to cast out of thought the false beliefs which have shut out the true concept of God and man. This is a part of the transforming process which Paul on another occasion sets forth so emphatically. The so-called past is forgotten when the truth of being is seen.

If the experience of mortals is but a dream, as Christian Science assures us, then this casting out process should be no more difficult than the forgetting of the dream of a sleeper, since they are equally unreal. Understanding that man coexists with God, that he has never been aught else than God's likeness, precludes for man the possibility of a past made up of unhappy and sinful experiences. Man has no material history because he has never been a

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material entity. Man is spiritual, never material. Then, the beliefs of the flesh have never been a part of his experience. He has never departed from the state in which God created him; hence, has never passed through untoward and sinful experiences.

When this fact is clearly recognized, the temptation of mortals to self-condemnation is destroyed. As mortals awake to even a slight knowledge of man's true selfhood, condemnation ceases. Howbeit, repentance and reformation are required of mortals. Self-condemnation never progresses one in his journey from matter to Spirit. Why? Because self-condemnation is directed toward a concept of man that is false, illusory, unreal; and, surely, it profits not at all to condemn that which never was, which never had a state of true entity, of real existence. This does not mean that one may not profit from realizing the mistakes of this human experience; but this profit follows rather from seeing their nothingness, that they never were any part of the activity of the real man, God's likeness; hence never were aught but illusions. This is the process by which sin and all untoward happenings are swept from one's consciousness. Mrs. Eddy sets this forth emphatically on page 497 of "Science and Health with Key to the Scriptures": "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts." To deny the reality of sin, that is, to destroy all belief in it as reality, is the means whereby those things which are behind are forgotten. They never were any part of the real man's experience.

But what of the things that are before? What are they? Paul apparently was thinking of the priceless things to be gained in the future, that is, through the transformation of our consciousness, the process by which man's true selfhood becomes apparent. Experience shows that these realities usually are not grasped instantly. It is indeed a process of transformation by which the old man is put off for the new, the Adam-man is exchanged for real identity, God's image. Material beliefs are supplanted by spiritual facts. This experience is not usually rapid, due to the seeming tenacity of mortal mind. That this situation obtains in human experience, however, should not be made a reason for delay.

Christian Science definitely declares that man is perfect now; that there is no time element necessary to render perfect God's handiwork. Whatever pertains to God and His universe is never less than perfect; never less than complete. This perfection is to be realized, brought into human experience, as we press forward in gaining knowledge of God, of His Christ, and man. There is no occasion for delay. The priceless reward of health, harmony, and holiness awaits the student who follows Paul's wise words, and presses on.

An interesting connotation attaches to Paul's statement of the goal toward which he strove—"the mark for the prize of the high calling of God in Christ Jesus." Several modern translators prefer the word "call" to "calling" as appears in the Authorized Version, a rendition which somewhat clarifies Paul's meaning. He recognized that in the life of Christ Jesus, God calls humanity to escape from their bondage and to enter upon the divine heritage which

belongs to the children of God. Only by leaving the past and answering God's call to sanctified service did the apostle expect to share in this prize. This does not imply that God is conscious of mortals and their needs. Rather does it indicate the constant activity, unfoldment, of divine power through the Christ, Truth, which becomes available through the gaining of spiritual understanding. And this Truth, which is the Christ, is forever present and forever knocking at the door of human consciousness, ready and prepared to enter the mental household, to replace the false beliefs, the erroneous, material concepts which constitute the mental guests of the so-called mortal mind.

This situation is most appealingly set forth in the third chapter of Revelation: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." What comfort, what consolation, lies in this precious promise, the blessings which derive from the entertaining of Christ, Truth, as an intimate guest! Could any other experience compare with it? For this Christ is God's messenger, the messenger of light, that comes to dispel the darkness of mortal experience; to bring hope in place of despair, joy in place of sorrow, harmony in place of discord, plenty in place of lack, life instead of death—in short, to bring into immediate experience every blessing of which our Father-Mother God, who is infinite Love, is able to conceive, blessings impossible of human comprehension; blessings which may be grasped only in the light of spiritual unfoldment.

These are the things which are before, the prize toward which Paul

was struggling and from the pursuit of which he was never turned away. Few have undergone greater hardships than he; none have held more firmly to a cause to which they have committed themselves. A lesson of tremendous import to humanity may be learned from the example of this intrepid apostle, a lesson both in sublime faith and of unbaflled courage. Paul saw Jesus in what appeared to be a waking vision, the experience which completely changed the course of his life. Yet this occurrence, together with his later association with those who had daily companioned with the Master, so deeply impressed him that he became a missionary of the Christ to the Gentile world; and so thoroughly imbued with the Christ-spirit was he that no hardship could cause him to falter, to hesitate, or to avoid the most trying experience.

It was this fixed conviction, coupled with rare spiritual insight, that made his appeal so convincing. No one knew better than Paul the cost to Christ Jesus of the high prize of God's call. It is this same high prize, to be won in terms of spiritual blessings, which has been revealed to the world in Christian Science. This glorious prize is as precious as ever. The priceless blessings accruing from this experience to those who accept the call, to the obedient and faithful, are not deferred. They are already at hand for all who will forget the things that are behind, break with the false experience of the past, in order to lay hold of the present possibilities which lie about us. God has omitted nothing in His wonderful goodness "to the children of men." The category of His riches contains all that is valuable, permanent, and perfect. And He has bestowed all upon His offspring.

The author of Ecclesiastes saw clearly the presence of reality when he wrote: "Whatever is, it has already been; whatever is to be, already is; and God is ever bringing back what disappears" (Moffatt's translation). This disappearance relates only to human consciousness, for nothing can disappear from the divine Mind, which is forever conscious of all that is. And moreover, since man by reflection expresses all the divine qualities, man is ever conscious of God and his own perfection.

All that exists is therefore comprised within the range of the divine idea, man, God's complete expression.

As mortals awaken to this great fact, they cease somewhat to look to the future for the happiness and bliss for which the heart so greatly yearns. They find in the present the things which are of greatest value. The poet well said:

"Why search the future and the past?
Why do ye look with tearful eyes
And seek far off for paradise?
Before your feet Life's pearl is cast."

"LISTEN FOR THE MOUNTAIN-HORN"

ANNA FRIENDLICH

"**I**f thou strayest, listen for the mountain-horn, and it will call thee back to the path that goeth upward" (Miscellaneous Writings, by Mary Baker Eddy, p. 328).

A great British statesman strayed from the path of conscience into the byways of human glory. After years of indispensable service and eminent achievement, he found himself abruptly thrust out and discredited. Mortal glorification enticed him to prince-worship of personal power, a direct violation of the First Commandment, entangling him in treason to the divine decree. Hear the sad lesson he bequeaths to men: "If I had served God as diligently as I have done the king, he would not have given me over in my gray hairs." All unheard by him was the call of the mountain horn, which would have drawn him "back to the path that goeth upward."

Job, after a life of godly consistency and obedience, found himself bereft humanly, in despair, and tormented by self-righteous comforters. But Job never strayed from the path; he never wavered in his loyalty

to his understanding of God; and just here he overcame Satan. In all the persecutions of evil, he never yielded to the temptation to disbelieve in God. The greater his anguish, the deeper his protests of God's care. So Job, when he was enlightened, was fully restored to harmony. The lesson he learned finds expression in Deuteronomy (13:3): "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."

The Christian Scientist climbing the path that winds up the mountain—"heaven-crowned Christianity" (*ibid.*, p. 328)—often reaches some Thermopylae of the flesh, some spiritual impasse to false selfhood. Here is a crisis to be faced in the Soulward journey. Here it is he cries out for God, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him," and at this very point his God proveth his immature understanding. Here spiritual penetration, embodied in consistent doing, is the one way to force the pass, for "heaven-crowned

Christianity" is reached only through divine Science applied. Patient continuance in well-doing lays hold on eternal Life. Such is the climb unto the understanding of "I AM THAT I AM," to the harmony of Soul, which is inseparably united to the consciousness of true being.

Does the toiling climber seem to himself to have lost the trail? Is he not gleaning his expected fruitage? Do his prayers seem unavailing? He searches; he ruminates. Can his concept be incorrect—his understanding perhaps inadequate? Exactly at this point his yearning spirit awaits the joyous, heartening call of the ever-present Christ, "Listen for the mountain-horn," for the strains of that truth which exalts to the full glory of spiritual being. He listens; he deeply queries the nature of man and searches his thought records.

He seeks to know which of his thoughts have strayed from the right path, what have been his enticers into the bypaths of mortality. Admitting false beliefs as valid by complying with them is deviation from Christian Science. Lapsing into conduct which is a revolt from the living God is straying. Letting the life we live cease to be a worship of God—to be our praise of Being—is straying from spiritual understanding. Our life is our praise of God to the extent that it demonstrates His actuality, His presence; to the extent that our days, our joys, our victories, constitute a testimony of His glory.

Let the aspiring Christian Scientist turn the flashlight of Truth upon the quality of his affections. How much moral tension could his sense of affection bear? What is its tensile strength? Does it flicker and smolder after a loved one's supporting ministrations cease to avail? Does its warmth fade? Has it been loyal

even to the foot of the cross—shame, disgrace, defeat, loss—or did it desert in affliction? Could that tenderness broaden to include a stricken humanity? Could it, as did Jesus, weep in its own depths over a wayward Jerusalem in its mad onrush to destruction? Practical to the ultimate was Jesus' affection for humanity, his unrestrained, limitless love, utilizing the way of the cross to bring about his proof of man's eternal life. The object of divine Love's affection is its own manifestation, idea, or identity; and the human heart's most loyal achievement, its sweetest victory, its truest perception, is its acknowledgment of this truth of the forever persisting idea, the object, of Love.

We are forewarned by the Revelator of the bitter digestion of that which is "sweet as honey"—the first taste of divine Love. The florist, before his flower is produced, must grub in the soil and contest the claims of creeping intruders. Similarly are the supposititious phantom armies of material sense massed to dispute the advancing hosts of spiritual sense. From all quarters come the resisters of Truth—here a lying sting of grief, a seeming night-blindness, a forgetting of how sufficiently, how utterly, God loves each one; there, "wrong jubilant and right with bright eye wet" (Poems, p. 27), a delusion of defeatism unknown and impossible in the divine oneness of being; lack, or hopes that cheat—not hope, "the fruit of the Spirit," but will-o'-the-wisp wishes of personal sense, presented behind deceiving masks of good. Again, a menacing glamour of success in error, "the prosperity of fools;" or, maybe, that self-impeding habit of incessant criticism which despises, says Paul, the forbearance of God that leadeth to repentance.

Altogether a crew of aggressive nothings—is it not so? Is a single one of their pictures a divine fact concerning God and His idea?

All the upward way we must face Truth's questionnaire. For example, throughout the ascent the divine understanding operates to cause moral perception to keep pace with spiritual perception. Jesus' faith did not outrun his obedience. Moral rising is concomitant with spiritual ascending; at each step it is the invariable sequence of the moral and the spiritual. The divine grace of Spirit does not make void a jot of the moral demand. "God forbid," says Paul: "yea, we establish the law." By continuous, active, scientific rejection of the seemingly insistent pressure of evil, the Christian Scientist rises to know that there is no reality in sin or suffering, since good alone is real. Meeting every circumstance with Truth brings him victory over sin and self. Victory lies in embodying good rather than reviewing evil. The whole upward climb extends the reach of spiritual understanding. Each blow of error gives one an opportunity to assimilate himself to Spirit. Each is a call of the mountain horn.

Spiritual understanding elevates our purposes, and, in turn, pure motive further informs the understanding. The horn becomes increasingly audible as obedience to its call changes our ideals. Out of a contrite heart, breaking in repentance, arise purified aspirations. These swing us into the rarefied atmosphere of Mind through the action of divine energy. Then we take forward strides, reach new vantage ground whence to listen for the horn. As we rise from faith to faith, the hearing ear catches "a new tone on the scale ascending, such as eternity is ever

sounding" (Miscellaneous Writings, p. 292). High motive is ever young; it is the sunshiny morning of a fresh objective—the happy zest that looks forward to untrod paths. The enactment of high purpose is the threshold of divine sonship.

Afflictions compel us to discover a happiness sweeter than human sense cognizes. Earth's woes make us go higher to escape them. They make us look at things not from the groundwork of a human sense of life. They make us leave the shore of mortal incentive, setting sail away from material motives, embarking for the ocean of infinite being, under God's piloting. Then we proceed carefree, even as did Abraham, seeking a country, "not knowing whither he went."

The mountain path is all along the way of spiritual understanding; the climb is from grade to grade of spiritual vision. The widening horizon of divine ideas brings into clear-cut relief the irrelevance and futility of human calculations. The restricting bands of human sense fall apart under the resistless, permeating influence of Soul, and one's consciousness more clearly reflects Life. In the light of spiritual understanding, the terrors that loomed melt away under the glory of Mind, the glory of Life. The serpents of mortal dreamland dissolve into vapid nothingness. The radiance of Soul outshines them.

"Listen for the mountain-horn"! The glad sound is within us. Its calls are the revealings of spiritual consciousness, the informings of Soul, "the Spirit of adoption, whereby we cry, Abba, Father." The morning song of the mountain horn separates us from human birth. Thus it dispels human egotism and reinstates the divine egoism, where existence is the praise of His divine majesty. In the kingdom within is found the

divine sonship—the what, where, whence, and whither of man, who is divine Love's self-expression, its very idea; and the climber finds himself, that true self in the divine likeness, the infinite, boundless, evermore expanding, conscious identity of limitless being.

The climb is the delight to do His will. Jesus said, "Not my will, but thine, be done."

Unutterably dear is God's precious gift of Science, which announces His will at every step of the way to the splendors of real being. "Listen for the mountain-horn"!

"WHERE SHALL THE GAZE REST?"

E. HOWARD HOOPER

In a well-known painting of Daniel in the lions' den, known as "Daniel's Answer to the King," this true, courageous soldier of God is shown standing near the opening of the den. It is interesting to note that Daniel is pictured, not as looking at the lions, or terrified at their presence, but as standing erect, fearless, his face toward the light, looking upward, confidently awaiting his release. This is evident in his reply to the king's inquiry as to whether his God had been able to deliver him: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

One might easily surmise what would have been Daniel's fate had he, upon being cast into the den, allowed his thought to descend to the low level of resentment, indignation, doubt, and fear. Animal propensities, such as these, consume; they never protect or preserve. Daniel, however, through his understanding of God as divine Love, the only power and presence, did not mentally invite any attack from the lions by allowing his thought to become mesmerized by these erroneous suggestions. Therefore, they had no power to harm him.

Doubtless, Daniel refused to turn his thought away from God, even when faced with the peril of being cast into the den of lions. And while his faith in God did not prevent him from going through this experience, it was sufficient to bring him out unharmed. He was confident that in refusing to worship the golden image which the king had set up, he had not disobeyed the law of God. So he turned away from the king's decree and steadfastly prayed and gave thanks to God, confidently trusting in Him. Thus Daniel proved his God-given dominion over animality and hate.

On page 264 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mary Baker Eddy writes: "Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind?" And she also writes (*ibid.*, pp. 260, 261): "If we look to the body for pleasure, we find pain; for Life, we find death; for Truth, we find error; for Spirit, we find its opposite, matter. Now reverse this action. Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will

bring these into your experience proportionably to their occupancy of your thoughts."

As mortals cease to allow their thought to dwell upon the suggestions of the carnal or mortal mind, which St. Paul declared "is enmity against God," and refuse to accept as true and real these false suggestions, which would make them believe themselves victims of sickness, accident, disease, poverty, lack, limitation, unemployment, these unhappy, unwholesome, inharmonious conditions will cease to find expression in human experience.

Through the daily study of the Bible and the writings of Mary Baker Eddy, the student of Christian Science finds that which he needs to illumine and guide his thinking in any situation which may present itself. When error seems to confront him in the guise of sickness, fear, lack, unemployment, or any other inharmonious condition, he is enabled to lift his thought above the false evidence of material sense to divine Love, which supplies him with sufficient strength, inspiration, and courage to destroy the error and prove the boundless abundance of infinite Mind.

Christ Jesus, the great Way-shower, proved for all mankind that the understanding of God as divine, infinite Mind, omnipotent Truth, exhaustless Love, immovable, undeviating Principle, destroys the erroneous belief that life, substance, and intelligence are existent in matter, and that evil has power to kill, injure, or mar man's harmony, happiness, and productive activity. He declared, "Judge not according to the appearance, but judge righteous judgment." By refusing to accept the testimony of the physical senses as true or real, and by knowing fully

the truth which, he said, "shall make you free," he healed the sick, restored sight to the blind, hearing to the deaf, feet to the lame; reformed the sinner, and raised the dead. Jesus could not have done these wonderful works without a clear understanding of his oneness with the Father, and without holding his mental gaze to "the unsearchable realm of Mind," the source of all being.

Man, as the image and likeness of God, is forever manifesting and expressing the qualities and attributes of God. He is ever at one with the Father; and the constant realization of this truth is a sure protection to him who knows that Love is the only presence and power. In proportion as one holds his every thought in line with divine Principle will he prove that he can never go where Love does not enfold him, and is not ready and willing to lead, protect, and guide him. It is important and necessary, however, that one be conscious of this great fact. Then he will reflect, as did Daniel, those spiritual qualities with which man is endowed, and which alone preserve, save, and redeem. The Psalmist caught more than a glimpse of this truth when he wrote, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

The belief that matter is substance, embodying life and intelligence, is mankind's greatest foe. The focusing of thought upon matter as real, substantial, and eternal prevents mankind from knowing and demonstrating God as the only power, cause, and creator. Mortals believe God to be Spirit, while also believing man to be physical and material, subject to sin, sickness, decrepitude, and death. They look upon matter as being as real as God, Spirit. But

Jesus declared: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Referring to the necessity of turning thought away from matter, with its false pleasures and pains, and gaining some apprehension of spiritual ideas, Mrs. Eddy writes in *Science and Health* (p. 510): "How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects of sense! To discern the rhythm of Spirit and to be holy, thought must be purely spiritual."

Where, then, shall the gaze rest? If we regard matter as cause, we deny God, Spirit, as omnipotent. God being the only power, there is but one cause, and therefore one effect. This cause being good, harmonious, life-giving, joy-giving, the effect must be similar. Let us therefore look away from matter, above the mist of mortal belief, and fix our gaze upon the things of Spirit, divine

Mind, and the essential qualities of omnipresent Love. God being Spirit, the nature of man and the universe must be and is spiritual, harmonious, eternal. The more spiritual our thought, the more harmonious is our experience.

To ally oneself to infinite good means to hold thought continuously to the spiritual fact that the serenity which characterizes Mind and its manifestations, the only universe, can never be invaded by any sense of fear or doubt. It means always turning away from material sense testimony and holding to the spiritual ideas of divine Mind. There we find man, as God's perfect image and likeness, stabilized in infinite divine consciousness, forever about the Father's business, in accordance with the divine will. It is not money and the accumulation of material things that bring happiness and salvation, but the spiritualized consciousness which comes through faithful devotion to the Christ-idea, revealed in this age through Christian Science.

THE ANCIENT OF DAYS

MARY HOYT LOVELAND

In glistening robes He rides upon the night,
Above the winds that strive upon the sea.
His chariot wheels like burning fires move bright
Above a world in turmoil to be free;
Above a world in turmoil in the dark,
Where fear and famine struggle with the beast
And strive throughout the troubled night, nor mark
The glimmer of His chariot in the east.

For light breaks slowly on fear-darkened thought,
And error rages loudest when it feels
Its time is short; its efforts are for naught.
Eternal Truth its nothingness reveals.

O earth, rejoice! Look upward to the sky.
A glorious day of righteousness draws nigh.

GOD'S LAW OF PERPETUAL HARMONY

ANTOINETTE HOLBROOK

MAN, created by God, divine Mind, is obedient to His law, and abides within the realm of God's perfect government. According to the first chapter of the Gospel of John, "All things were made by him; and without him was not any thing made that was made." Splendid confirmation of this statement is found in the nineteenth chapter of Revelation: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." These two Scriptural pronouncements lead to the scientific conclusion that God is the only creator, the only Law-maker, the only Ruler.

Firmly established upon this mighty truth rests Christian Science, discovered and founded by our loved Leader, Mary Baker Eddy. Because it is based upon the understanding of the omnipotence of God, Christian Science presents no controversial side. None of the efforts toward material progress which have occupied human thought throughout the centuries, the attempts to attribute power to what is termed natural force, the accumulation of material theories, can be weighed in the balance with the eternal allness of God. Christian Science declares His law and government to be positive and undeviating, ascribes all action and intelligence to Him, and denies reality to the mortal concept named matter. Christian Science accepts God as the infinite Supreme Being.

The practice of Christian Science calls for a clear understanding of the law of God, and obedience to it. It does not involve a mental attempt to

transform a material universe into a universe of Spirit. Nor does it signify the changing of a mortal into an immortal. This Science states that the real universe and the real man are wholly spiritual, and that the opposite material concept is but a falsity of the so-called carnal mind.

With God's infinity firmly fixed as the starting point of thought, the Christian Scientist is ready to challenge the claim that the real man has ever been associated in any fashion whatsoever with materiality and its theories involving material birth, life, and death. He recognizes with joy that the unhappy experiences with which the carnal mind would manacle humanity, are but dream-shadows, with no law back of them.

"Suffering, sinning, dying beliefs are unreal," Mrs. Eddy writes on page 76 of our textbook, "Science and Health with Key to the Scriptures." And she continues, "When divine Science is universally understood, they will have no power over man, for man is immortal and lives by divine authority." Thus we see that the real man, created in the likeness of God, has not been replaced by a mortal. Mrs. Eddy's teaching on this point is positive. In "Miscellaneous Writings," on page 77, she states that man is held "in endless Life and one eternal round of harmonious being." On page 182 (*ibid.*) she declares that "man was never lost in Adam, since he is and ever was the image and likeness of God, good." Accepting these truths, we reach but one conclusion: the real man always has been, at this moment is, and forever will be perfect, because he is created by God, and governed by the perfect law of God.

The intelligent student of Christian Science discovers that if he is to obey God's law he must start with divine Mind, Principle, as the basis of his thinking. From this standpoint of absolute perfection his thought rises to a higher plane, and as his spiritual understanding increases, his individual difficulties gradually become less and less real. He has, in fact, started on the mental work of replacing a mortal sense of being with the truth of spiritual existence. He discovers that God's law is the law of Life. Hence he strives to replace the mortal dream of "the shadow of death" with a positive sense of never-ending Life.

If he finds lions haunting his path, subtle evil suggestions, ugly concepts of mortal thought, seeking lodgment in his consciousness, these would-be intruders can always be ruled out and replaced by a clear understanding of the continuity of good. A single ray of Truth reaches and cleanses the darkest recesses of mortal thinking. Strengthening one's line of mental resistance to false suggestions must become a scientific habit. Upon the intelligence of this work largely depend our success or failure, our mental enslavement or our freedom, our poise, our confidence, our spontaneity, our joy.

When malicious animal magnetism seems arrogantly to persist in its claim that one is facing trouble, that disease is threatening or has already engulfed one, that disaster is perilously near, God's undeviating law of perpetual harmony is, at that very moment, governing the entire reality of being. It is then that the Christ-spirit gently whispers, "Be not afraid, only believe." Believe what? Believe that God's law is never abrogated or interrupted! Believe that man is held in God's tender care

eternally! Then with childlike faith turn happily to the protection of "the everlasting arms." Reverse the temptation to be afraid, and know that God's child is not fettered by any frightened sense. The law of divine Principle is the only law there is or ever can be.

When we steadfastly and with conviction have asserted that intelligence, power, and action belong to God, we have made a statement of fact; we have proclaimed a divine truth. Such a declaration, made with conviction, may constitute a Christian Science treatment, certain in its results. In thus acknowledging God's all-power we have done nothing except to allow His law to operate in our consciousness, to unfold in our thought. We have thereby silenced any sense of panic we may have been entertaining, and have left the results to God and His law, as we are directed to do on page 419 of our textbook. We need never doubt the loving promise in Proverbs that, if we acknowledge Him, He will direct our path.

Every persistent follower of Christian Science experiences exalted moments in which the material concept of man vanishes, and true spiritual existence is radiantly perceived. Such an experience, though it be but a brief flash of inspiration, a sudden uplifted vision, serves to indicate greater spiritual heights, not only to be achieved, but to be retained in one's consciousness, as one endeavors with increasing consecration to understand and obey God's law. In these uplifted moments one gladly surrenders the false sense of mortal selfhood and accepts the spiritual. Such a flash of understanding can bring results unattainable by years of negative thinking.

The following incident may be

helpful. A Christian Scientist was earnestly seeking to bring to light the harmonious solution of a certain business problem. He worked faithfully, as taught in Christian Science, for a considerable period of time, but the problem remained unsolved. He became discouraged, and was almost ready to accept the false suggestion of failure, but decided that he would make one final effort to perceive that God's law of perpetual harmony is in constant operation. Suddenly, a clear understanding of the ceaseless activity of divine intelligence unfolded to the student, and he realized that the demonstration had been made. Events very soon shaped themselves in accordance with the spiritual sense of harmony for which he had been working and praying.

The mental task of greatest importance in the sphere of human endeavor is the replacement of material beliefs with spiritual truths. Well may Christian Scientists ask themselves, How much longer am I going to stoop to the level of mortality in my concept of man? Once we start on this work of exchanging faith in matter for the understanding of Spirit, fear of the future for certainty of the spiritual present, we have begun the mental journey in which we leave behind the mists of mortal existence, with its dark visions of disease, failure, poverty, despair. This mental journey must be steadfast and continuous, for intermittent or spasmodic steps cover little ground.

We can always remember that divine Love is with us, leading and directing, that God "is on the field, although He seems invisible." It is comforting to realize that even as God is necessary to man, so is man, His reflection, necessary to God. Each idea of Spirit is one with God, and He ever maintains this unity.

Isaiah voiced the call to the people, "Ye are my witnesses, saith the Lord, that I am God." It is our joyous task to accept the responsibility of bearing true witness to Him. The knowledge that God can never be separated from His own brings heaven to us here and now. Such is the way of full salvation.

Whether the unfoldment of God's law of perpetual harmony in our human experience seems slow or rapid is not the main consideration. The point is, Are we making progress? Each one must go forward, unhampered by any hurried sense, steadfast in the resolve to strengthen his spiritual equipment. We do not gain ground by speculating on the distance already covered by Christian Scientists in their demonstration of God's law. We are certainly in error when we entertain mental reservations as to how far we may be able to go in our own demonstration of Christian Science. What we need to strive for is greater spiritual fidelity, a surer conviction that we are working from a basis of infallible intelligence, and that the steady progress of our work is a certainty. There is great comfort in the Scriptural promise, "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you."

Every conceivable phase and angle of human existence inevitably must submit to God's law of harmony, because nothing actually exists outside of its all-embracing influence. Since His law is applicable to all human needs, Christian Scientists stand firm and untroubled, knowing that according to their fidelity to Truth every unfinished problem will be solved, every discordant note silenced, every human call for help divinely heard and answered.

JOINING THE CHURCH

A. LINCOLN ROTHBLUM

MARY BAKER EDDY, the Discoverer and Founder of Christian Science, included among the By-Laws in the Manual of The First Church of Christ, Scientist, some simple provisions pertaining to church membership. These requirements provide a sheltering defense for students of this Science of Christianity who are qualified to assume the responsibilities of membership.

Membership in The Mother Church and in a branch Church of Christ, Scientist, connotes one of the happiest of human experiences. Members of a Christian Science church rejoicingly serve, in order that they may express the gratitude they entertain for lives regenerated through the tender ministrations of Christian Science. Their desire is that the beneficent truth may be brought to all humanity through authorized channels.

Students of Christian Science realize that the Christlikeness of the membership is of major import to the movement. Upon the spiritual attainments of the individual members rests the demonstration of the healing work accomplished throughout the Field. Therefore, qualifications for membership include no cold intellectualism, no merely pedantic familiarity with the letter of Science. Rather do the requirements indicate the need for spiritualization of thought, for cultivation of the graces of Spirit, and for a reverential concept of God and His Christ, as understood in Christian Science.

Every sincere student appreciates that care and righteous zeal must be judiciously exercised to exclude those unready to assume the sacred duties

of membership. Applicants also should realize that the church needs to be well protected against the invasion of the self-seeker and the insurgent. On the other hand, when the applicant is ready, steadfast in Truth, and free from former church identification, in spirit and in fact, then he should not let fear or hesitancy postpone the joyous experience of joining the church.

As the initial requirement, Article IV, Section 1, of the Manual specifies that "the applicant must be a believer in the doctrines of Christian Science, according to the platform and teaching contained in the Christian Science textbook, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, by Rev. Mary Baker Eddy." Mrs. Eddy elucidates the word "believe" by the statement (Science and Health, pp. 23, 24), "The Hebrew verb *to believe* means also *to be firm* or *to be constant*." This elucidation implies as essential a stanch adherence to the healing power of the Christ, Truth, without recourse to material means. Such believing develops steadfastness and security in holding to the spiritual modes of Mind in testing times, and consistency of thought and conduct in private and public performance. Readiness for membership is identified by fealty to the Cause, as established by our Leader, and unswerving allegiance to her teachings. It is motivated by an ardency for Truth, earnestness in serving God and our fellows, and a wisely expressed desire to promote the beneficent influences of this Science.

The By-Law referring to the applicant also includes the requirement

that "the BIBLE, together with SCIENCE AND HEALTH and other works by Mrs. Eddy, shall be his only textbooks for self-instruction in Christian Science." Thus does membership signify an apprehension of the spiritual origin of Christian Science, recognition of Mrs. Eddy as the beloved Discoverer and Founder thereof, and grateful evaluation of our Leader as the inspired revelator of Truth in this age. Appreciation of the complete presentation of Truth through this revelation, and of its divine purposes in human experience, brings a clearer concept of the inseparability of the Discoverer and her discovery.

This Article also has a Section dealing with dissolution of former denominational membership. The student prayerfully contemplating church membership may still hesitate to make application because of prior creedal ritual or ceremonial observances. Here guidance may be derived regarding severance from erroneous concepts of Jesus' teachings which, as this Science of Christianity shows, are universal and impartial.

A helpful experience may be found in the tenth and eleventh chapters of Acts. In the Bible narrative, the account opens with reference to Cornelius, a centurion, whose practice of the graces of piety, charity, and faith had prepared his thought for the inspiration of Truth directing him to seek out the Apostle Peter.

Peter, while in prayer, beheld as it were the heavens open and "a certain vessel" being lowered, wherein were types of animals and birds ritually considered unfit for food. When Peter demurred at eating that which was not ceremonially cleansed, the voice declared, "What God hath cleansed, that call not thou common."

There then ensued the meeting of Peter with Cornelius and his friends. After Cornelius had set forth the circumstances leading to the meeting, Peter, remembering the vision vouchsafed him, made the declaration, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Then he preached Christ, which brought a great influx of spiritual understanding upon all who listened to the message. So indubitable was the presence of the "Holy Ghost" in their midst, that Peter directed that Cornelius, his associates, and his household, whose acceptance of the faith was manifest, should be baptized in the name of Christ Jesus.

Within such Scriptural instances and the statements of our Leader, students of Christian Science find joyful encouragement to apply for church membership and participate in its blessings. Christian Science does not belong to a restricted, privileged few. It is for all peoples throughout all time. Paul wrote to the Romans, "And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."

The Church of Christ, Scientist, blesses those who understand Christ Jesus' mission, and who demonstrate his teachings by healing the sick and redeeming the sinner. In loving phrases our far-visioned Leader has recorded the requirements for students of Christian Science who aspire to unite with her church. Upon the applicant who believes in the doctrines of Christian Science, whose sole textbooks are the Bible and Mrs. Eddy's writings, who is wholly free from other church affiliations,

and who gives proof of such freedom by the good works of a conscientious and a consistent Christian Scientist, rest Christ Jesus' encouraging assurances, "All that the Father giveth

me shall come to me; and him that cometh to me I will in no wise cast out," and, "No man can come to me, except the Father which hath sent me draw him."

A DEFINITE SCIENTIFIC RULE

BESSIE L. CARN

THROUGHOUT the textbook, "Science and Health with Key to the Scriptures," and her other writings, Mary Baker Eddy gives students definite rules to be applied in the healing of sin and disease. One such rule, on page 11 of "Rudimentary Divine Science," reads thus: "The lecturer, teacher, or healer who is indeed a Christian Scientist, never introduces the subject of human anatomy; never depicts the muscular, vascular, or nervous operations of the human frame. He never talks about the structure of the material body."

An illustration of this statement made a deep impression upon the writer's thought many years ago in the healing of a member of her family. This one turned to Christian Science as a last resort when a certain drug administered by a physician for a painful physical condition failed to bring relief. Being unacquainted with the teachings of this Science, the sufferer felt some doubt of its healing efficacy, because the practitioner made no effort to ascertain a physical cause for the trouble, and seemed unimpressed by the disturbing physical symptoms involved. However, before the close of the practitioner's visit, this relative was entirely free from pain and able to partake of solid food for the first time in several weeks, without experiencing a recurrence of the trouble. The following day he returned

to his duties, permanently healed. At that time the healing seemed little short of miraculous. Later, it was understandingly recognized to be the divinely natural result of the practitioner's clear apprehension of divine metaphysics, coupled with her calm mental attitude and strict adherence to the aforesaid rule.

The experienced student of Christian Science is aware of the incongruity and folly of delving into the subject of human anatomy or physiology, because he has gained a scientific understanding of God's allness as infinite Mind, or Spirit, and man's spiritual, perfect, and immortal status as the son of God. He knows, therefore, that he must turn away from the state of consciousness which testifies that man is a material organism, or that man is a sick or sinful mortal who needs to be healed. The Christian Science healer knows that God's man, the real man, exists at the standpoint of spiritual perfection, that he is not and never has been subject to so-called laws of matter. He knows that matter or evil is a supposititious mortal belief, without intelligence or reality, and that its false claim to existence must be repudiated and cast out of human consciousness through the knowledge and utilization of spiritual law. His understanding of the true facts of being enables him to view the inharmonies of the material body and material surroundings as false hu-

man beliefs. And he earnestly endeavors to correct these errors with his understanding of the power of Truth on all occasions.

During our Master's three years' ministry, he healed "all manner of sickness and all manner of disease among the people," solely through his understanding of the truth about God and man. Jesus, we gather, never analyzed the appearance of evil. He never diagnosed disease in order to establish a cause for it. He knew that the supposed cause of all human suffering is in erring mortal mind—not in matter. To the man whom he healed at the pool of Bethesda and who had been afflicted for thirty-eight years, Jesus said, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." We are not told what specific error harbored in the thought of the sufferer had seemed to cause this condition, but we know that the Master's spiritualized consciousness enabled him to uncover it, know its unreality, and cast it out.

Christian Science reveals the spiritual significance of mental anatomy as understood and practiced by the great Metaphysician. Mrs. Eddy tells us (*Science and Health*, p. 462), "Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin." Continuing, she says, "The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate;" and in the same paragraph she states, "The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease."

The Christian Scientist is able to read mortal thought scientifically,

and this explains the marked success of Christian Science treatment in cases where material means and methods have failed. Students of this Science may relate instance after instance in which so-called functional and organic diseases have been healed when the sin or wrong thinking which claimed to cause them was uncovered and destroyed. The writer was once healed of a distressing and unsightly physical discord of several months' duration when a stubborn sense of resentment towards another was finally relinquished, and her thought was lifted to the realization of man's true selfhood as the perfect child of God.

Is it any wonder that in pondering the marvelous works of the Master, Christian Scientists long to attain a greater degree of the consciousness which animated him and enabled him finally to achieve the goal of complete victory over matter or material sense? Then, we may well ask ourselves these questions: Are we devoting a certain amount of time each day to the cultivation of spiritual sense—the illuminated consciousness of man's unity with the Father, which alone can elevate thought above contemplation of the unrealities of materiality? Or are we permitting ourselves to become mentally apathetic, making little progress in the individual demonstration of spiritual dominion? Mortal mind argues that the demands of daily life are so manifold and exacting as to allow but little time for spiritual refreshment and development. If the Scientist yields to this mesmeric suggestion, he may soon find himself becoming susceptible to even more aggressive suggestions of offensive mortal mind, which rob one of spiritual poise and inspiration. The alert Christian Scientist knows that he

cannot lend his thought to materialism in any form, even for a brief period, and expect to attain to the state of spiritual thinking which heals instantaneously, should he suddenly be called upon to demonstrate the nothingness of evil in an individual case.

Let us, then, keep before us the words and glorious example of the Way-shower, Christ Jesus, and of our Leader, Mary Baker Eddy. Jesus said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

And on page 167 of her textbook Mrs. Eddy says, correlatively: "It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error. There is but one way—namely, God and His idea—which leads to spiritual being. The scientific government of the body must be attained through the divine Mind. It is impossible to gain control over the body in any other way. On this fundamental point, timid conservatism is absolutely inadmissible. Only through radical reliance on Truth can scientific healing power be realized."

SILENT PRAYER

LULU A. REID

ARE you wearied with earth's turmoil,
Is your heart filled with despair?
Get ye up into the mountain
By the path of silent prayer.

Steppingstones of holy thinking
Guide you to the light above,
Till you reach the glorious summit
Of the mount of Truth and Love.

Far below the darkling shadows,
Which had mistified your view,
You behold as clouds of error
Shutting out the vision true.

As you come down from the mountain,
Where you went apart to pray,
All the mists of doubt and error
In Love's sunshine melt away.

Happy, joyous, free, and grateful
For this heavenly repose,
You descend into the valley,
And it blossoms as the rose.

You behold man as God's image,
See perfection everywhere;
Then you heal as Jesus taught us,
By the silent power of prayer.

FACTS AND COUNTERFACTS

LAUNCELOT CECIL STUDDERT KENNEDY

"IT is a fact!" These words sometimes suggest a relentless finality. Too often, in human experience, they imply something evil from the effects of which there would seem to be no escape—no hope of recovery.

There appears to be much in the workaday experience of men and women the world over that is hard and embittering, much that would cause them to fear and wonder. Not a few are definitely appalled with things as they seem to be. If we are not careful, we accept the suggestion and determine to breast the issue as best we can. But more often than not we do this because we have not, at the moment, any counterfact of good with which to displace what seems to be an evil fact.

Is it possible that, in spite of this all too obvious testimony of material sense, however hard and terrifying it may be, there is a spiritual counterfact which men can know and of which they can make positive use in destroying what is the mere passing result of a badly misinformed human sense of things? The answer of Christian Science to this question is affirmative and definite. In "Science and Health with Key to the Scriptures" (p. 233) Mary Baker Eddy has written these remarkable words: "The counter fact relative to any disease is required to cure it." There is a ring of assurance and certainty in her words. Before they were recorded Mrs. Eddy had proved for all time, and beyond all cavil and doubt, the truth which destroys disease. Again and again in her own personal experience and that of others she was called upon to face much that was harsh and embittering, including

many and varied forms and phases of suffering and disease. Yet, never once did she entertain a shadow of doubt that the counterfact relative to the particular form of disease would cure the distressing condition and bring to the one in need an ever-increasing sense of harmony and peace.

Christian Science is awakening the world to the great spiritual fact that there is no discordant condition, no disease or disaster, which cannot be healed by means of the counterfact. Ever since the publication of the Christian Science textbook, in 1875, men, women, and children all over the world have been learning the truth of being, and through actual demonstration have increased their faith in the mighty spiritual facts which lighten life's pathway, and lead on to an increasing sense of joy and freedom.

The Bible, too, awakens our thought to understand spiritual facts. Doubtless, many of the great Biblical characters, called upon, as they were, to face harsh and terrifying conditions—apparently hard facts—did so in the strength derived from their understanding of some great counterfacts relative to the situation. Moses, as he stood on the shore of the Red Sea and faced the children of Israel, panic-stricken before the oncoming chariots of Pharaoh, must have been conscious of the spiritual counterfact which enabled him to meet with unparalleled serenity what appeared to be a desperate situation. "Fear ye not," he cried out to his followers, "stand still, and see the salvation of the Lord, which he will shew to you to day: . . . the Lord shall fight for you, and ye shall hold your peace."

The issue was inevitable. The hosts of Israel moved steadily forward unharmed, and under the sure and certain protection of God Himself.

Again, the gentle Shunammite, as she shut the door of that upper room upon the still form of her little son, must at least have glimpsed the counterfact of life eternal which enabled her to turn away from the apparent fact of death with a triumphant disbelief. As she met Gehazi, the servant of Elisha, and listened to his question, "Is it well with the child?" she calmly and fearlessly answered, "It is well." Bravely, with unfaltering footsteps, she accompanied the "man of God" to her home, knowing full well within herself that the issue was inevitable, that, through Elisha's understanding of life eternal, she would see her boy again alive, and her faith was rewarded. With a vehemence and a steadfast determination these Bible characters insisted upon the fact of the presence and power of God, Life and Love, and they correspondingly overcame diseased or disastrous conditions of whatever kind.

Is the attainment of the state of spiritual consciousness which enables men to meet and master disease and inharmony of every name and nature, an utter impossibility to Christians today? Can we aspire to it, learn of it step by step, and find rest unto our souls? Jesus, the master Christian, answered these questions by his life and works. From the beginning to the end of his amazing ministry of but three short years, he demonstrated to receptive men that no form of disease or disaster can possibly continue to be manifested, when faithfully and persistently faced with the consciousness of the spiritual counterfact relative to the diseased or discordant condition.

To illustrate this point, can we not recall how sometimes Jesus was called upon to face the ruthless fury of an angry mob? The record tells us that he passed unharmed through the midst of them. How did he do it? Surely this is the answer. Never once did he allow himself to cast his thought down from the pinnacle of the truth. Never once did he allow himself to descend mentally to the belief in an infuriated mob prompted by malice and hate. Persistently and without a moment's wavering he held his thought above the evil and lived in the consciousness of the great spiritual counterfact that the true selfhood of each one in that surging mob was a perfect child of God, made, as the Bible declares, in the image and likeness of God—of infinite Love. He must have been aware of the great spiritual fact that in their real selfhood his would-be destroyers were incapable of expressing anything foreign to or unlike Love. Is it any wonder, therefore, that they fell back before such unsullied purity of thought and action? Can we not see that Jesus meant every word of that command which he gave to those who loved him: "Ye shall know the truth, and the truth shall make you free"?

At this point, someone may possibly say, But these are unusual things of which you speak, the events of well-nigh two thousand years ago, inapplicable to the complexity and confusion of these modern days. The answer of Christian Science to this is again clear and definite. When Jesus made his promise, and said to his faithful followers, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," he meant every word he uttered.

The Bible and the Christian Science textbook stand out today as a

mighty challenge to all that is unjust and unscrupulous, diseased and discordant, sensual and sinful, in the modern world. Within the pages of these books is to be found the secret of pure, strong, and happy living; and Christian Scientists, wherever they may be found, are glad to bear humble and grateful testimony to this fact. Again and again have they found that the earnest and persistent study of these books has gradually, sometimes instantaneously, unfolded to their thought these great spiritual counterfactuals of which we speak, with the result that they have been enabled to frustrate evil and banish from their experience and that of others much that was definitely sinful, and

many forms of disease and suffering, sometimes terrifying and regarded by the world as incurable. The increase in the volume of testimony steadily advances. This is but the beginning. If we are faithful and true, what must the inevitable end be!

Christian Science, therefore, bids the men of this world seek for and find their inalienable right—God-given dominion. And our Leader's words in *Science and Health* (p. 381) come as a clarion call to liberty: "Let us banish sickness as an outlaw, and abide by the rule of perpetual harmony,—God's law. It is man's moral right to annul an unjust sentence, a sentence never inflicted by divine authority."

SILENCING THE BELIEF IN MATERIAL LAW

AMANDA COLBATH

IF one who for many years has been a student of Christian Science should manifest what the medical faculty terms incurable disease, the question would naturally arise, How is one to go about healing it? Is it not more spiritual light that is needed? Then it is well to remain confident that the enlightenment will come, and continue to study and to listen for the voice of Truth.

A student of Christian Science was seeking a solution to such a problem, and one day these words came to her so clearly that she could not mistake their import: Silence the belief in material law!

This sentence made clear to the student where the difficulty lay. Mortal mind claims to work through the unconscious thought as well as through the conscious. In the suppositional absence of Truth, mortal mind is left to its own belief of activity, and it cannot do other than

govern its phenomenon, matter, according to its own nature and tendencies. Christian Science enables one to gain dominion over ignorance. The appearing of disease is but the uncovering of a false belief which points to a need for more clearly recognizing that the claims of material sense are unreal, and for more spiritual alertness. When a belief in disease is viewed from this standpoint, "the day of salvation" is at hand, for it cannot longer deceive one, and is therefore ripe for destruction.

Even though it seems to be of long standing, and much treatment has been given, there is never any good reason to believe that a case cannot be healed. We should guard against consenting to the belief that further efforts made in this direction will not bring forth the healing. Rather should we open our thought to the grand opportunity of obtaining more light, and in the words of the Psalmist

say, "Open thou mine eyes, that I may behold wondrous things out of thy law."

It is noteworthy that Mrs. Eddy prefaced the chapter entitled "Glossary" in the Christian Science textbook with the Scriptural text, "Behold, I have set before thee an open door, and no man can shut it." No human belief or man-made law can hold one in bondage to sin or disease. Our need may not be so much for new statements of Truth, as to grasp more clearly the spiritual meaning of those with which we are familiar. Just a sentence from the Bible or from "Science and Health with Key to the Scriptures" by Mary Baker Eddy, illumined by spiritual sense, has been known to destroy the belief in disease instantaneously. There is no disease; neither is there any adverse circumstance that will not yield to spiritual inspiration, since the spiritual universe and man are the only facts of being. As the truth that there is one spiritual creation dawns upon human consciousness, the false beliefs—untruths—about a material sense of creation are bound to disappear, even as darkness yields to light.

There is in reality no material law to oppose or to delay the operation of spiritual law. Until otherwise instructed in Christian Science mortals do, however, believe in a so-called material law. And this belief must be repudiated through an understanding of Truth, in order that we may reap the benefits of our best efforts at well-doing.

In an understanding of the First Commandment we find refuge from whatever presumes to oppose the operation of spiritual law. So important did Mrs. Eddy consider this commandment that she wrote on page 467 of *Science and Health*:

"The first demand of this Science is, 'Thou shalt have no other gods before me.' This *me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. The second is like unto it, 'Thou shalt love thy neighbor as thyself.'" We must waken to the fact that materiality is not the truth about existence, but is a false, illusive state of so-called mortal consciousness.

The "me" spoken of in the First Commandment relates to Deity, the one source from which emanate all the qualities reflected by spiritual man. Man made in God's image and likeness is endowed with all the divine faculties. Infinite possibilities are unfolded to us through our obedience to the First Commandment. It provides for dissociating oneself from the beliefs of the flesh through the understanding of one's sonship with God.

Mortal mind seems to act through a false belief of selfhood in the body, to which it can suggest its erroneous claims about man. It operates altogether through belief in a self apart from God. Corporeal sense is both the tempter and the tempted. It is clear that evil, or to use its personified term, "devil," is powerless to fasten disease upon us, or any other abnormal condition, unless we consent to it. Our refusal to cooperate with evil proves it powerless, and resolves it into its native nothingness. "No mortal mind has the might or right or wisdom to create or to destroy. All is under the control of the one Mind, even God" (*ibid.*, p. 544). Spiritual truth is as constant as the divine Principle which expresses and governs it. And we hear this truth as we silence the suggestions of material sense.

In healing disease, the belief in sin may have to be taken into account, in order that the human consciousness may be freed from all that pertains to a false sense of existence. It must have been in view of this fact that Mrs. Eddy penned the following lines (*ibid.*, p. 569): "Alas for those who break faith with divine Science and fail to strangle the serpent of sin as well as of sickness! They are dwellers still in the deep darkness of belief. They are in the surging sea of error, not struggling to lift their heads above the drowning wave." Perhaps we take a right mental attitude in regard to overcoming disease, and refuse to give consent to it wherever it comes under our observation. But are we just as alert in regard to sin? Or do we become callous or else disturbed about the question, and leave it there? Disease and misfortune may call forth compassion long before we realize the necessity for seeing the unreality or impersonal nature of evil.

And this is true not only of the more flagrant phases of sin, but likewise of the erroneous minutiae of human experience. To be able to rise superior to the petty annoyances of daily life, through an understanding of Truth, is the secret of gaining the peace and harmony which everyone desires. It provides the keynote to obtaining an understanding of divine Love, wherein one becomes conscious of the perfection of man as the idea of God.

When Paul received the call to go over into Macedonia, he obeyed. There, in Philippi, Paul healed the "damsel possessed with a spirit of divination" who had followed him for many days. And as a result it is related that he was cast into prison, where he sang songs of praise to God. Following this was the earth-

quake which freed Paul and his companion, Silas, and in addition "every one's bands were loosed."

The prison and the earthquake illustrate human experience, wherein the false belief which holds one in mental bondage to disease and sin is to be cast out, and the error, or false belief, is made to give way to the activity of spiritual law.

After we have had many proofs of the power of divine law to heal, we may be called upon to take a higher step and prove divine Science in a fuller degree. There may come a testing time, when we seem to be in prison, and do not see immediate results from our work. Our Macedonia becomes the opposition to Truth, which a higher understanding arouses. Then it must needs be that our consciousness shall undergo a further spiritual purgation in order that the claims of materialism may be seen as unreal and powerless. But during this time if we continue to sing songs of praise, as did Paul and Silas, we shall find that whatever seems to stand in the way of a solution to our problem will yield to spiritual Truth and disappear.

Truth is eternal. It can never change or be changed, and all error must go down before it. Much healing goes on during a prison experience; it is a forerunner to the solution of our problems. And in the event that our mental freedom comes in advance of the disappearing of material evidence, we can still go on rejoicing with a glad heart, well knowing that healing is sure to follow. For what said Paul? "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

When confronted with what seems to be a difficult situation, one may be prone to overlook the minor

errors, but the overcoming of these through an understanding of Truth will of a surety help to solve the problem. The human mind is prone to want to escape from a difficulty rather than to work out of it scientifically. And this may result in a desire for some material change. But if one were to succeed, one would still be in bondage to the undestroyed human beliefs which seem to be responsible for the difficulty.

This does not mean, however, that one is not sometimes benefited by a change of environment, or that such might not afford one better opportunities for spiritual unfoldment. But a right mental attitude toward a situation will in every instance

point the way, and save one's retracing his footsteps. The human experience has a lesson to teach, something to unfold, until we have realized the truth and overcome that which seems to be opposed to God, good.

Christ Jesus knew how to silence the suggestions of material sense so that he could say, "The prince of this world cometh, and hath nothing in me." Refusing to be misled by the unreal arguments of evil, material sense, the Master was equipped to heal the sick, comfort the sorrowing, reform the sinner, and raise the dead. A clear realization of the perfection of the spiritual identity of man virtually rejects all the claims of inharmony.

SONG FOR A PILGRIM

HELEN GILCHRIST

Draw nigh to God with a humble heart,
And He will draw nigh to you.

His is the power; your only part
Striving His will to do.

Oh, humble yourself in the sight of the Lord,
And He will lift you up.

Seek for His word in faithfulness,
And joy will fill your cup.

Draw nigh to Love with humility,
With fervent, constant prayer;
Ever He sees you joyous and free,
Made in His likeness fair.
Grace will He give and the wisdom sweet
That cometh from above,
Peaceable, easy to entreat,
The radiance of His love.

Draw nigh to Truth with an asking thought,
Seeking His will to know.
He will reveal what Love has wrought
And the way that you must go.
In your heart shall the word of His Christ ring clear,
Bidding all sorrow cease,
Bringing His presence ever near:
The Lord shall give you peace.

THE "NATURALNESS OF TRUTH"

LESLIE BURN ANDREAE

IN "Miscellaneous Writings" (p. 200) Mrs. Eddy writes: "It was the consummate naturalness of Truth in the mind of Jesus, that made his healing easy and instantaneous. Jesus regarded good as the normal state of man, and evil as the abnormal." To think of good as normal and natural is to open the door of our consciousness to the incoming of Truth. This is one of the requisites of spiritual receptivity, whereby we can begin to make practical use of the teachings of Christian Science in our everyday affairs. One definition of "natural" is "conformed to truth or reality."

Failure to respond to the healing ministrations of Truth, as revealed in Christian Science, even though earnestly sought, can sometimes be traced to a seeming inability to regard "good as the normal state of man," on the plea that it is not honest to think in that way when so much evil is apparent. That view, contrariwise, indicates a belief that it is more honest to think of evil as normal, natural, and real—an attitude which would present that as honest which is inherently dishonest, and which would stultify any attempt to demonstrate spiritual receptivity.

In Revelation we find this statement: "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." If we deny that good is "the normal state of man," we deny the name or nature of God and His Christ. But even "a little strength," a little persistence, in declaring the truth of man's real nature, reflecting the divine, opens our eyes to

"an open door," open to the infinite ideas pouring forth from the heart of Love. How necessary and imperative it is to take that one step, and regard "good as the normal state of man"!

In "Science and Health with Key to the Scriptures" Mrs. Eddy writes (p. 298): "Spiritual ideas, like numbers and notes, start from Principle, and admit no materialistic beliefs. Spiritual ideas lead up to their divine origin, God, and to the spiritual sense of being." It is so natural to think of "twice two is four" as an ever-available, ever-present fact which we consciously utilize over and over again, that if anyone were to tell us that we might lose it tomorrow, we should laugh at an obvious absurdity. But if, for instance, fear whispers, "You may lose your employment, your business, your home," it is often a different story. Yet, metaphysically regarded, in the light of Christian Science, the fact or truth of supply is included in the divine Mind, and reflected by man. Truth, which applies to one problem, applies to all problems. We need to gain the conviction of this fact to such an extent that it becomes natural and normal. Having utilized the fact in the case of the multiplication table is proof that we can apply the truth in other problems. We may see the figures written or printed, but we never regard them as more than the symbol of the fact that twice two is four.

In the case of employment, health, business, home, companionship, and many other things, we often think of their material manifestation as essentially personal to ourselves. Thus we lose sight of divine Principle and

its idea. The result is that mortal mind's claims gain the upper hand in our thinking, and its materialistic beliefs of personal possession, limitation, depletion, loss, inharmony, start on their self-imposed and unpleasant journey to self-destruction. Both before a demonstration is made and after it, we should steadfastly turn away from matter and person, and, looking into Truth and Love, see the spiritual idea as truly substantial, existing in and reflecting Mind, its cause and creator. Then we can never think we have lost anything real; nor can we fear loss. Our Leader says (*ibid.*, p. 302), "It is impossible that man should lose aught that is real, when God is all and eternally his."

Through the understanding that proper, efficient, loyal, and honest service is spiritual, and included in the reflection of the divine Mind, two students of Christian Science were enabled continuously to secure efficient and harmonious help in their home in the country, when mortal mind was saying that help was difficult to obtain and that their house was too far from the city, lonely, and so forth. They resolutely clung to the spiritual idea as substantial, and refused to personalize it. Therefore, though circumstances rendered several changes necessary, efficient service continued unbroken. Put in another way, it was realized that the ever-present, omnipotent, and all-inclusive Mind gives us His spiritual ideas, which meet the human need; and this fact was held to as natural and normal, not as something abnormal, essentially personal, or subject

to fortuitous circumstances. Mind and its ideas exist as one, and are inseparable. Wherever Mind is, there are the ideas which express Mind.

The habit of turning naturally to God, under all circumstances, and of joyfully and gratefully acknowledging His allness and ever-presence, in the incidents denoting His guidance, protection, support, love, and affection, which we experience daily and hourly, is a sure shield against the wiles and subtleties of the carnal mind. The supposititious carnal mind turns naturally to evil, even though, inveterate and incorrigible liar that it is, it pretends to be good and to seek good. The "naturalness of Truth" uncovers this false sense of good, lays it bare, and destroys it by replacing it with the true and spiritual idea. Thus we learn to forsake the belief of good in matter, in materialistic beliefs, and to see the spiritual ideas which "lead up to their divine origin, God, and to the spiritual sense of being."

In his exhortation to Job, Eliphaz voiced the promise: "If thou return to the Almighty, thou shalt be built up, . . . for then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways." And in the words of the Master, as recorded in the Gospel of Mark, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."



Let us have faith, faith in what we believe, faith in the future, faith in our own country, and faith in one another.—*Lord Baldwin.*

ANCHORED IN TRUTH

EDITH BAILEY

A GROUP of Christian Scientists was one day watching a large pleasure boat being anchored. The boat, secured with strong cables, was not greatly affected by the winds that blew incessantly, or by the constant movement of the water.

One in the party saw the analogy of the anchored boat to one's thinking. Have we not been aware, many times, of the arguments of mortal mind, apparently coming from every direction, yet unable to sever our hold upon divine Principle?

Perhaps, without such anchorage in Principle, we have found ourselves drifting out to sea, the sea of mortal beliefs of pleasure and ease, distress and trouble, excitement and adventure, stagnation and apathy. But whatever the carnal arguments, whether attractively dressed or garbed in a cloak of darkness and fear, these arguments, if entertained, mesmerize, cheat, and defraud us. In drifting from the true consciousness, accepting as real the illusive temptation of false thinking, we are bound to encounter the reefs and storms of this sea of erroneous thinking, visibly manifested as sin, suffering, want, heartache, and misery.

What solution can we find? We must go back—not back to the argument that man has made a mistake and must suffer as a result, not to the desolate suggestions that he is shut out from good, not to the entangling fear that evil is more powerful than good—but back to Principle, which anchors our thought in harmony. Our Leader tells us in "No and Yes" (p. 26): "God holds man in the eternal bonds of Science,—in the immutable harmony of divine law. Man is a celestial; and in the

spiritual universe he is forever individual and forever harmonious." As we hold thought, steadfast and sure, to divine Principle, Love, we think lovingly, tenderly, compassionately. With the incoming of love come gratitude and joy, and the drifting sense of mesmeric thinking is thereby nullified. The light of peace and purity shining forth dispels the darkness of unstable thinking.

The divine energy finds expression through man; and through our understanding of this truth is unfolded a clearer recognition of true spiritual consciousness. Thus, on page 480 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we are assured that "consciousness, as well as action, is governed by Mind,—is in God, the origin and governor of all that Science reveals." And in the same paragraph it is written: "Harmonious action proceeds from Spirit, God. Inharmony has no Principle; its action is erroneous and presupposes man to be in matter." Oh, the joy that is ours as we discern our divine Principle, Love, and stand secure against the buffeting of the winds and waves of mortal thinking!

What are the suggestions that tempt us to drift from anchorage in purified thinking? Do we believe the arguments that we have a sick body brought about by overwork, that we have encountered exposure or contagion, or have inherited certain undesirable traits or tendencies? Do we believe in limitation, in inharmony, in sorrow, in separation, in the myriad forms of sin? It is for us to resolve to silence the lie of materiality with the glorious truth of spirituality. In our real being we

belong to the kingdom of Love, and are evolved from Love for Love's purposes. Therefore, sickness, limitation, or sin does not belong to us. We must refuse to accept as real, or as a part of our nature, that which is unlike good. We must awaken to divine Love's assurance that heaven, harmony, is ours now and always; that in reality there is no sea of falsity into which we may sink, since God fills all space and "in him we live, and move, and have our being." There is nothing outside of or away from Spirit.

In the kingdom created for man is perfection, wherein there are no mistakes, no faulty judgment, no lack of wisdom, of health, happiness, or freedom. Let us realize that divine intelligence, strength, harmony, joy, and abundance cannot be lost by mortals, for mortals never possess the divine qualities of Mind. But man is endowed with all that inheres in Mind, and there is no power to separate man from Mind. There is no power to mar, to reverse, or to destroy the perfect harmony of man, for God is supreme, and man possesses by reflection all that Mind includes. Where mortals believe they have lost health, or supply, or opportunity, or success, or freedom, spiritual sense beholds man reflecting the abundance of good which is his kingly inheritance.

The question may arise, Why do we listen to the siren enticements and let go our hold upon that which is enduring and true? Is it not the age-old argument of the serpent, namely, that the fruit of the tree of knowledge of good and evil is very desirable, that it is to be obtained by asserting one's personal freedom, by taking affairs into one's own hands, by allowing the human will to de-

termine one's course of action? Mortal mind is ever seeking for witnesses that it has power and influence, that its path is the way of pleasantness, that gain is to be made and independence achieved by following in the way that error points out. Animal magnetism is whispering of material allurements today and will continue its arguments until the lie is forever silenced by the "still small voice" of Truth, which declares the supremacy of God, the boundless freedom, joy, and power whose source is God, and that man is the reflection of infinite Mind.

When one awakens to the priceless possession which Truth bestows, he will no longer put forth futile effort to search for it in the sea of error. He will understand that his search for happiness, health, and supply apart from Spirit can but lead into shoals of disappointment, sickness, and lack. The true course is found in dispersing the mesmeric dream of cause in matter through the realization of God as the only cause, the only creator, the only power; through understanding that Love alone is the Principle of man's blissful existence, that the kingdom of heaven, harmony, is established, and that man is a dweller therein. "There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses" (*ibid.*, p. 242).

St. Paul, in his letter to the Romans, voiced the same truth, saying, "For to be carnally minded is death; but to be spiritually minded is life and peace." It is interesting and inspiring to read Mrs. Eddy's statement concerning her own experience

(Miscellaneous Writings, p. 24) that the knowledge of God as Mind so flooded her consciousness, when she was suffering from an injury which a doctor declared would probably be fatal that, upon calling for her Bible and reading the account of the healing of the man sick of the palsy (Matthew 9:2), she accepted for herself the pronouncement, "Son, be of good cheer; thy sins be forgiven thee," and was immediately restored to health, to the great surprise of those around her.

Material self cannot remain in the floodlight of Soul. But as long as mortals believe that matter is an en-

tity, just so long will they continue subject to the chance and change of carnal beliefs. But through spiritual-mindedness we understand that we are the children of Love, securely enfolded in Truth, responding only to the government of Principle. Thus the illusive temptations of mortal thinking will be rendered futile, and we shall abide in the consciousness of our Father's love forever. So we shall be obedient to the counsel of the Psalmist: "O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved."

HARMONIOUS AND IMMORTAL HOME

DOROTHY HOPE MC CRODEN

SOME of the tenderest and sweetest thoughts of men cluster around the word "home." It is fraught with universal and continuous appeal, for everyone has some appreciation of the lovely qualities of affection, security, joy, peace, and supply. Indeed, it would be impossible to estimate the number of those whose lives have been blessed, beautified, and protected by the gracious ministrations of a happy home.

But sometimes, far from being a place of refuge and contentment, the home seems to become the center of intricate problems of human relationship, of disease, sorrow, and lack; and unless such conditions, due to wrong thinking, are met with vigorous and consistent declarations of Truth, even the experienced Christian Scientist may find himself accepting error's false laws in regard to environment and opportunity. It is, therefore, of advantage to the earnest student of this Science to review fre-

quently the specific truths that apply to home.

On page 465 of "Science and Health with Key to the Scriptures" Mary Baker Eddy defines God in part as "infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." And the Bible declares that "in him we live, and move, and have our being." The Mind in which we live, move, and have our being must be and is our true home. Thus we can with exactness declare that our true home is in Mind, in Spirit, in Life, in Love, and so on. Such declarations, even partially realized, open up a wealth of healing, adjusting, liberating thoughts that awaken us from the false concept of home.

Underlying every claim of mortal mind in regard to a discordant home is the false belief that man is or can be separated from God. It arises from the basic error that man has an independent and more or less precarious material existence, and that his environment is not the infinite,

ever-present Mind. In other words, it is but a repetition of the age-old lie that man can know both evil and good, both the spiritual and the material.

Yet the Bible declares that man is created in the image and likeness of God. Therefore, the real man, including our own true being, must be and is wholly spiritual, loving, lovable, intelligent, happy, wise, and harmonious. By reason of his perpetual and perfect reflection of Life, God, man is immortal. Is it not logical, then, to conclude that immortal man, dwelling in conscious unity with God, abides in Mind, his immortal home? Is it not reasonable to declare that spiritual man lives in Spirit?

Our real home has nothing to do with a material structure or building, be it humble or otherwise. Nor does it involve human relationships. Our spiritual home is not a material place or possession. Neither time, place, race, nor circumstance can offer any barrier to our realization of this true and happy home.

Because man lives in God, omnipresent Love, he can never be absent from home. He can never suffer from homesickness. It is impossible for man in the likeness of his Maker to be outside of his perfect, spiritual home. Therefore, there is no such thing as a homeless man. If in the material dream there seems to be such a one, he has only to reason from the standpoint of spiritual being, and recognize his relation to God, to come into the realization and demonstration of his right place and home.

The spiritual man's home or consciousness is governed by Principle, and it expresses order, unity, harmony. The real home reflects the

permanence of Truth. It expresses the gracious dignity of Soul. It is a haven of love. Its supply, consisting of right ideas and qualities, is poured out from and by the one Mind. In this harmonious habitation there is no room for discord of any kind. Here, life is harmonious and undisturbed. This perfect, eternal home, moreover, is the only home there really is.

In this home of God's building there are no barriers of hate, suspicion, racial prejudice, greed, or fear, to confuse thought and separate it from Truth. Here all are the children of the one Father-Mother God. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

Many of the problems which claim to obscure the individual's concept of home attempt also to manifest themselves in his church home. It is well for us to remember always that Church, as a divine idea, is wholly spiritual. Matter and material modes can neither aid nor impede the orderly unfolding of Church, as revealed in Christian Science. Neither can the ignorant attempts of suggestion, which claims to rule and govern mortals, do anything to limit the right activity of the Christian Science church or hinder the expression and demonstration of spiritual truth. God governs His Church, and any suggestion of mortal mind which would seem to cloud our pure sense of Church, or limit the activity and growth of the Christian Science organization, is baseless, powerless, unreal. All sense of stress, strain, fear, and uncertainty is but an ignorant attempt of the one error, the lie of a power apart from God, to confuse and mesmerize human thought.

It is not enough for us to declare the truth about ourselves, our homes, or our church, when some discordant condition seems to present itself. We must rise to the serene consciousness of man's oneness with God that knows only what the Father knows—the truth about man and the universe. Then, with our thought permeated and mellowed by Love, we need to translate thoughts into deeds by replacing impatience with the sweet helpfulness of patience, sorrow with the radiance of true joy, criticism with encouragement, and harsh words with healing silences or the gentle rebuke which springs from love.

As the pure, spiritual concept of home and Church is upheld in the thoughts of each member, and the lives of Christian Scientists express the holy purpose to awaken mankind to the recognition of the ever-presence of God's immortal kingdom, it

will be found that no terrifying beliefs of stagnation or retrogression, no persistent claims of debt or insufficient supply, no arguments of friction or misunderstanding, will have any power whatsoever to influence erroneously.

As students of Christian Science are alert to recognize and demonstrate their perpetually perfect individuality, they will more and more be found uniting in the one common purpose to express God's love, wisdom, and strength through useful, happy lives. And as peace and supply are demonstrated in each individual home and church, men will find themselves drawing nearer and nearer to the high goal of world peace and prosperity. Then shall all come into a realization of the beautiful truth (Science and Health, p. 254), "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God."

THE NEW BIRTH

LONGLEY TAYLOR

PETITION

MAY I walk with peace, along the path of life—with strength,
health, and selfless love; with grace, purity, and beauty!
May I walk with wisdom, intelligence, and humility!

AFFIRMATION

Honesty, sincerity, patience, faith, and obedience companion with me. And I behold the Christ walking on the waters of mortal mind—

"It is I; be not afraid!"

Active, pure, perfect, ineffably beautiful, the power of the Christ is with man.

CONFIRMATION

"Ye are all the children of God by faith in Christ Jesus." (Galatians 3:26.)

"Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science." (Science and Health with Key to the Scriptures by Mary Baker Eddy, p. 565.)

THE WAY TO THE FATHER

JOHN W. HARWOOD

JESUS said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The way to the Father, which Jesus traversed, is obviously mental and spiritual. His teaching and works reveal and prove the fatherhood of God and the sonship of man. In order to know the way, we must know something of the Father, God. Who, what, and where is the Father?

We are told in the Scriptures that "no man hath seen God at any time." Therefore, the only way to know and to reach God must be through thoughts or ideas which express Him. In "Science and Health with Key to the Scriptures" by Mary Baker Eddy (p. 465) God is defined as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." These synonyms for God indicate His nature and essence.

Mrs. Eddy studied and pondered the life of Jesus, who justly claimed to represent his Father, and, as his words and works indicate, deduced logically that God must of necessity be good. Jesus' daily life was one continuous expression of goodness. His intelligence and wisdom, his purity of consciousness, his understanding of God as the only Father or creator, his demonstration over death, his exposure, denunciation, and destruction of evil as a lie, his manifold tenderness, compassion, and self-sacrifice, show forth the nature of God as conveyed by the seven synonyms above cited. In all his works he proved the logical teaching of Christian Science, that creation is like the creator, and is therefore God-like, spiritually mental, immortal. He

proved by his works of healing that man is perfect even as his Father is perfect, and that he coexists with God.

Jesus' teachings reveal the fact that the concept of God which supposes Him to be the creator of a material universe, including man, is false. To those in opposition to the truth he taught, he said, "Ye are of your father the devil, and the lusts of your father ye will do;" in other words, "Like begets like." He proved that matter is nonexistent, because that which contradicts Spirit, Truth, is untrue, unreal. He proved this by healing the sick, raising the dead, walking on the water, stilling the storm, and by taking a boat with its occupants across a lake immediately.

Finding ourselves, as mortals, apparently living in a material universe, experiencing fear, lack, discord, disease, death, we may ask: How are we to get out of it? How are we to be saved? Christian Science shows that there is but one way, namely, through spiritual understanding of God and His creation. "Christ is the ideal Truth" (*ibid.*, p. 473). This Christ, or Truth, understood, is "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (*ibid.*, p. 583).

Jesus fully demonstrated Christ, or Truth. He showed the way of salvation. He voluntarily laid down a material sense of existence to show us the way out of the world, the flesh, and all evil. After nearly three centuries, this way became hidden through materialism, creed, dogma, and politics. During many centuries only glimpses of this way were caught until Mrs. Eddy discovered the Science of Christ, which has

again opened the way so clearly, so definitely, so provably, that all who choose may walk in it. All along this way of salvation she followed in the footsteps of Jesus, and through Christian Science we appreciate the life and works of the Master as never before.

Christ Jesus went through the ceremony of baptism, which symbolizes purification of sense and self. Immediately after he had been identified as the Son of God, he found himself in the wilderness to be tempted of the devil. This shows that when we, as human beings, get a revelation of the Christ, including the truth about our real selfhood, we may be confronted with many false claims of the carnal mind. But as we utilize the Christ, or Truth, the devil, or evil, is proved powerless.

We are told that "God sent not his Son into the world to condemn the world; but that the world through

him might be saved," and that whosoever believes in Christ—which we understand in Christian Science to be the true idea of God—"should not perish, but have everlasting life."

Christ Jesus demonstrated his unity with God in his greatest accomplishment, the overcoming of death and his ascension. He proved that God is Life, and that man's life is the reflection of Life, God. As Mrs. Eddy states, "He proved Life to be deathless and Love to be the master of hate" (*ibid.*, p. 44). He proved for all time that Love enables us to follow in the way he went, the way to the Father, Life and Love.

As Christian Scientists take up the cross and follow the example of Christ Jesus, they are enabled to keep his commandments, which include specifically, "Love one another," and, "Heal the sick, cleanse the lepers, raise the dead, cast out devils."

"UNDERSTANDING IS A QUALITY OF GOD"

CAROBETH LAIRD

SINCERE students of Christian Science are sometimes heard to deplore their own or another's lack of understanding. They may say, or think, that they lack sufficient understanding to work out certain problems which confront them, and to protect themselves from adverse influences. Or they may declare that church, home, business, or governmental situations would be more harmonious if only the individuals involved were not so deficient in spiritual understanding. Humanly speaking, these statements are frequently quite accurate, for men walk in mental and spiritual darkness until they are illumined by divine Science. But from a Christianly sci-

entific standpoint these statements are false, and it is the duty of the Christian Scientist to dispute and annul the belief of spiritual ignorance just as he would any other erroneous claim of mortal mind.

A student was awakened to this duty and to the proper way to fulfill it by reading the following statement by Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 506): "Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final." Pondering the phrase "a quality of God," she saw that understanding must be ever present and everywhere reflected in the infinite universe of Spirit. Since it is

"a quality of God," understanding must be, and is, by reflection, a quality of man. Therefore it is never absent, deficient, darkened, faulty, or perverted.

When we take our first steps in Christian Science, we learn that we must not admit as a reality any disease, or other erroneous bodily condition. As we advance, it becomes clear to us that if we ourselves are to conquer sin and show forth the divine nature, we must penetrate the mist of error, and know our brother man as he really is—pure, truthful, kind, and lovable. Then, later, we shall learn that economic conditions of poverty and debt are also unreal, and shall maintain a scientific sense of the omnipresence of spiritual supply.

While protecting our own spiritual understanding, should we not also deny the suggestion that this quality is absent in others? Since, as Mrs. Eddy says (*ibid.*, p. 336), "The spiritual man's consciousness and individuality are reflections of God," there is actually no avenue for error, no one who, through lack of understanding, can become the tool or target of animal magnetism. Spiritual understanding is an active, irresistible quality of Mind, by which error is unveiled and destroyed, and truth is established in human consciousness. Right thinking not only strengthens our own protective armor, but blesses and enlightens all mankind. Spiritual understanding will eventually annul the material belief that misunderstanding can separate individuals or nations.

For ourselves and for those who ask assistance in Christian Science, we should realize the presence and availability of spiritual understanding. Because understanding is "a

quality which separates Christian Science from supposition and makes Truth final," it is inconsistent to undertake the working out of a problem in Science, and then admit that we have inadequate understanding. To declare the absence of understanding is virtually to declare the absence of God, omniscient Mind, and it leads to a confused mental state. Let us rather base all our work on the acknowledgment of Mind's allness, and rejoice in the fact that we reflect sufficient understanding to accomplish any task that may lie before us. Then doubt and discouragement will be excluded, and the power of Truth and Love will operate freely and effectively in our thinking.

Immortal man is the complete and perfect expression of divine Mind, reflecting all the qualities of Mind, including understanding. All men need spiritual understanding, and the desire for it is a righteous prayer which God unfailingly answers. The Apostle James says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." To pray the unwavering, effectual prayer which Christian Science teaches, we must deny mortal selfhood and declare man's true identity in the divine likeness.

Mrs. Eddy makes this entirely clear on page 242 of "The First Church of Christ, Scientist, and Miscellany," where she writes, "You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so." In the same paragraph she adds, "Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and

no rule for its demonstration." As children of God, individual manifestations of the one Mind, we can no more be separated from understanding than we can be separated from immortality, health, peace, joy, or any other divine quality. Spiritual understanding and the power which accompanies it are a part of our inalienable heritage of good.

Throughout all ages the voice of Truth has called mankind to accept and utilize the understanding which God bestows. Today Christian Science is teaching us how to obey this call by acknowledging God as the only Mind, divine Love, the eternal Father, who imparts His glorious qualities without partiality to each one of His universal family.

MAKING RIGHT DECISIONS

ARTHUR T. LEWIS

"SHALL I? Or shall I not?" These questions seem frequently to be encountered in human experience. While they may often arise in connection with what are called trifles, they sometimes involve important decisions. Inability to decide between two or more courses of action may lead to delay, difficulty, and so-called danger. Decisiveness is a quality admired in others and desired for oneself.

It has been said, perhaps cynically, that the difference between human success and failure lies largely in the possession or lack of this quality of decisiveness; that the successful man is he who decides promptly and is right more than half the time. But is this margin of error necessary or desirable? Is there not some way to be always right? Sincerely desiring to choose the right course, one surely deserves assurance in regard to making a right decision!

Indeed, one does have that assurance. He will find it in the inspired Word of the Bible, which all Christians accept as the unfailing chart of life. The writer of Proverbs expresses it most forcefully when he says: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways

acknowledge him, and he shall direct thy paths."

In the Christian Science textbook, "Science and Health with Key to the Scriptures," may be found full explanation of the law of guidance set forth in these Scriptural words. On page 587 of that work Mary Baker Eddy has defined God, in part, as the all-knowing, all-acting Principle or Mind. Real action cannot then be involuntary. Nor should decision be tentative, hesitant, or doubtful. Every right step should be indicated by the wisdom of God. Every true act should be the manifestation of His omni-action. Right decision is thus the result of inspiration, intuition, and revelation.

How may one faced with a perplexing problem apply this law in making a decision? The first step is plain: "Trust in the Lord with all thine heart." Since God is infinite good, there can be no wrong step, no unwise act in the universe which He creates. To understand this, to trust implicitly in God's goodness, invariability, and omni-action, and to claim one's ability as a child of God to reflect those qualities, is a long step toward making a right decision.

"Lean not unto thine own understanding." Closely allied to faith in

God and trust in His goodness is the rejection of the supposition that the human brain or intellect can actually decide anything. Mary Baker Eddy has written in *Science and Health* (p. 488), "The corporeal senses can take no cognizance of spiritual reality and immortality," adding, "Mind alone possesses all faculties, perception, and comprehension."

"In all thy ways acknowledge him." Decision in accord with the divine Principle, God, involves not merely a choice, but willingness to be guided and governed by Love and Truth. Human intellect must be prepared to forsake its dearest desires, its most carefully outlined plans. If they are not in line with God's purpose, human will cannot aid. Indeed, it may impede a right decision. But as belief in a human will is subordinated to the one divine will, it will be found that the wise human plan is patterned after the divine. One cannot safely base any decision upon considerations of material gain or personal satisfaction. A right decision is devoid of selfishness and always based upon service.

In *Science and Health* Mrs. Eddy gives this great and comforting truth to help us in moments of indecision (p. 454): "Love inspires, illumines, designates, and leads the way." In the next sentence she gives a further valuable hint: "Right motives give pinions to thought, and strength and freedom to speech and action." Motive is of utmost importance. Right decisions cannot possibly be based upon hatred, selfishness, fear, ambition, or any sensuous motive. A decision based upon fear lest supply fail is tinged with mortal error. It is untrustworthy and dangerous. It leads away from the right path. On the other hand, a decision impelled

by unselfishness, a desire to serve, is motivated by love. It opens avenues for the inflow of inspiration, intuition, through which the right way is illumined. And thus does divine Mind direct our paths.

Sometimes the way may not be clearly seen, even though one faithfully strives to trust God, to acknowledge Him, and to lean not to human ways and wiles. However, one may go forward, confidently taking the step that seems right at the moment, conscious that the Mind which inspires will also illumine, and in due course designate and lead the way. In "Miscellaneous Writings" by Mrs. Eddy, on page 288, appears the practical and prophetic statement, "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute." The engineer of a locomotive may not see far ahead. He does, however, see the next signal, and if it shows green he proceeds, knowing that when it has been passed, the next signal will appear. Thus, by one signal after another, he is safely guided to his destination.

If human judgment errs as to what is nearest right, God, in His infinite wisdom, will so direct those rightly motivated that the mistaken step will not be taken. Positive conviction of the unerring rightness of God eliminates worry, silences fear, ejects wrong motives. This conviction is peaceful, but not passive. While intuitive, it is not impulsive. It is an active state of thought which responds spontaneously to God's direction. Imbued with this consciousness, one proceeds with assurance, and realizes to the full the promise of the Psalmist, "And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

"IS THERE ANY THING TOO HARD FOR ME?"

DELLA M. WHITNEY

THE magnitude and joy of spiritual healing unfold to us day by day through consecrated study of the Bible and the Christian Science textbook; and the quick and permanent results gained from relying wholly upon God for our needs are seen to be far superior to any obtained from other so-called methods of healing.

The statement was made to a student of Christian Science by one who was considering its adoption, that he felt he should first use material means to endeavor to clear up some difficult conditions he was experiencing, and then, having gained his freedom, he would heartily begin the study of Christian Science. What a glorious opportunity this was to explain to the seeker the allness, power, and presence of divine Love, and the harmony of man in God's likeness, who is always free and perfect; also, to make plain to him that the only healing ever needed is that of false concepts regarding God and His creation. One who is experienced in Christian Science, and who has depended upon its beneficent influence over a long period of time and has been healed and blessed by it, could never be willing to depend upon aught else but the power of God for healing and deliverance. In Jeremiah we read, "Behold, I am the Lord, . . . is there any thing too hard for me?"

In order to comprehend more fully the benefits to be gained by relying upon God to the exclusion of aught else, one needs to understand what God is, and also man's relation to Him. On page 587 of "Science and Health with Key to the Scriptures" Mrs. Eddy gives the following definition of God: "The great I AM; the

all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." What a revelation to any seeker is this clear, complete definition of God! Through gaining some understanding of God in the light of this definition it is easy to comprehend the significance of the foregoing Biblical question, "Is there any thing too hard for me?" No, there is nothing too hard for God to accomplish. Neither is there anything too hard for His reflection, man.

What a different foundation we establish from which to work when we base our spiritual progress upon the absolute allness and perfection of God, rather than upon the standpoint of trying to see good as greater than evil! How much more positive and effective is the truth that since God, good, is All, there is in reality no evil to cope with! In "Christian Healing" (p. 10) Mrs. Eddy says, "God is All, and in all: that finishes the question of a good and a bad side to existence."

Sometimes one who is experiencing inharmony of some kind will say he cannot see why he is not healed, since he is watching his thinking, conversation, and activity, and striving to purify them. If healing is not accomplished, one may rest assured that something is wrong with one's thinking. If we permit ourselves to meditate upon some inharmonious condition which we seem to be experiencing, that in itself is wrong thinking, which will prevent the correction of the falsity. In Philippians we are told what to think upon. There

we read, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Sometimes we permit ourselves to argue mentally on the wrong side about some adverse circumstance, or to argue audibly with one who is endeavoring to help us destroy it. The error may at times be some general false belief or argument of world thinking, but even in such a case it must find entrance into our consciousness and be accepted as real or powerful before it can cause us any sense of inharmony.

The fact that God has already done all perfectly, proves to us that there is nothing too hard for Him to do. Man, God's likeness, is created to be His witness; to show forth His perfection, His greatness, and His allness. So there is nothing too hard for one who realizes man's divine birthright, and who knows that man is continually expressing all the qualities of God.

It is possible to bring ourselves to a state of spiritual realization that will destroy any falsity which may be trying to force itself upon us. When we struggle long and seemingly without results for a healing, is it not sometimes because we still believe that there is actually something to be healed? Under such circumstances let us pause a moment to see whether we believe that God is All, or whether we are giving seeming power to something besides Him. We may declare that God is omnipresent good, and then unconsciously deny our declaration by admitting that there is something unlike Him that needs to be

healed. Is it not at all times erroneous belief in a power apart from God that needs to be healed? Since God is Spirit, perfect and infinite, man, in order to exist, must be, and is, spiritual and perfect. Nothing imperfect or material exists in the realm of infinite Spirit.

In "Unity of Good" (p. 9) Mrs. Eddy says, "Destroy the mental sense of the disease, and the disease itself disappears." In every case it must be seen that all we are contending with is "the mental sense" of error. The question then arises, How are we to destroy this mental sense that we have sometimes entertained so long, and that may seem so real to us? It can be done in every case by understanding God to be all-powerful, ever-present, and perfect Mind, and steadfastly maintaining that the universe, including man, being the expression of God, is like Him—spiritual and perfect. The different synonyms for God given above reveal His nature. It is through maintaining the truth of God's allness and perfection, and perceiving man as His image and likeness, that we gain the desired results in human experience.

In working out problems in Christian Science, it is most important to strive earnestly to understand the allness of divine Mind, since all arguments of error claim to originate in so-called mortal mind, which does not really exist. As we grow to understand even in a degree the allness of divine Mind, we find inharmonious mortal beliefs and their physical effects disappearing. When we establish in our thought the perfect, spiritual standard from which to work, and maintain this standard regardless of sense testimony, man's perfection can be proved.

"THE STARTING-POINT"

PERCY T. HOLLANDER

ON page 275 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy makes the attention-arresting statement, "The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle." And in the paragraph that follows she continues, "To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is."

The spiritual and practical import of these significant statements was demonstrated by a student of Christian Science after he had worked long and earnestly to solve a problem that seemed to be stubborn and unyielding in its persistence. He had read, studied, and prayed, apparently without avail. One day, as he was pondering some of the great truths revealed in Christian Science, the foregoing citations came to his thought. On analysis he found that his starting point in handling the problem had been the error, with all its vicious implications and complications. Starting with error, he had ended with it. The premise being incorrect, the conclusion was wrong. Furthermore, he discovered that he had been endeavoring to work from evil to good, from error to Truth, from discord to harmony, from the unreal to the real, which in effect meant that he had been trying to work from nothing to something. This was shown to be self-evidently absurd, for it is manifestly impossible to work from nothing to something, from minus to plus.

Beginning with God, Spirit, Truth, that which is real and harmonious, he began to glimpse the great "starting-point of divine Science," that "God, Spirit, is All-in-all, and that there is no other might nor Mind." His problem had embraced the belief of minds many and a power apart from God. Starting with the one Mind, its omnipresence, omnipotence, and omniscience, dwelling on the positive, the absolute, that is, dwelling "in the secret place of the most High," he gradually but surely realized, in demonstration, the abiding protection of the Almighty, and his prayers were answered.

Does the way seem dark? Is the problem stubborn and unyielding? Is discord knocking at the door of human consciousness because the night of error seems long and protracted? Then,

"O weary pilgrim, lift your head,
For joy cometh in the morning,"

the joy of heaven-born inspiration, spiritual realization, demonstration, the outcome of understanding God, Life, Truth, and Love, as "the starting-point of divine Science"!

Someone is likely to say, But I have a problem of sickness or lack; surely I must start with these to solve the problem? The statement that five plus five equals nine is a mistake, an error. To correct this mistake or error the pupil turns to the rules in arithmetic for the answer. In other words, he does not start with the error, but with the basic fact. Working from it, he finds the correct answer. Now Christian Science teaches that sickness and lack are mistakes; that is, they are

not true. They are errors which Truth, divine Principle, corrects by revealing to human consciousness the fact that health and abundance are spiritual realities. As the rule of arithmetic reveals that five plus five equals ten is a fact, so God, the Principle of divine metaphysics, reveals health and abundance as spiritual facts. Hence, "by reckoning God as the divine Principle of all that really is," and continuing to work earnestly and persistently from this basis, the student grasps "the reality and order of being in its Science," wherein sickness and lack have no place. Health and abundance are eternal attributes of the Life which is God, and are consequently possessed by man in the image and likeness of God.

That Christ Jesus, our great Way-shower, recognized God as "the starting-point of divine Science" is evident to the one who studies the Bible in the light of Christian Science. Referring reverently to God as his Father, Jesus made it plain that the fatherhood of God is made manifest in the brotherhood of man, and that to "worship the Father in spirit and in truth" is to acknowledge Him as Spirit, Truth, and His universe as purely spiritual. That which is not of God, and has no starting point, he referred to as "a liar, and the father of it."

Teaching his disciples how to pray, he gave to the world the prayer known as the Lord's Prayer. He opens the prayer with the great affirmation of truth, "Our Father which art in heaven," and, reasoning from this basis, he concludes with the climactic utterance, "For thine is the kingdom, and the power, and the glory, for ever." Beginning on page 16 of *Science and Health*, Mrs. Eddy gives the spiritual interpretation of the Lord's Prayer; and on the same

page she describes it as "that prayer which covers all human needs."

Speaking further of the starting point, Mrs. Eddy says (*ibid.*, p. 262), "Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for 'where your treasure is, there will your heart be also.'" How effortless is the process of light emitting light, which may be said to illustrate Mind's expression of infinite ideas.

As one views the panorama of world events today, it becomes increasingly evident that the great human need is not for more subtle diplomacy, more political strategy, more intellectual ingenuity, but rather for an understanding of the basic qualities or ideas inherent in the divine Mind, and the utilization and application individually, nationally, and internationally, of the simple truths embodied in the Lord's Prayer and the Sermon on the Mount. The stress and strain expressed in personal, national, and international relations is due solely to prevalent material beliefs, one error being used to correct another error, thus leading to further confusion. This tenseness and misdirected energy of the human mind can be remedied only as thought, "starting from a higher standpoint," turns unreservedly from matter to Spirit, from mistrust, distrust, resentment, and revenge to Love, and from the lust of power to the one Mind, the governing Principle of the universe.

Starting from the exalted standpoint of Love, "one rises spontaneously" in thought and desire, so that all that is lovely, beautiful, good, and true is treasured as the most priceless possession. What the world needs today is more of the love which reflects the Love that is God,

manifested in a pure affection that embraces all humanity. Before this divine Love, expressed in individual consciousness, fear, lust, hate, greed, revenge, war, lack, unemployment, sickness, and sin must of necessity retreat, for they have no real origin, no truth, no reality, no actual activity.

The world today is hungering for peace, but it does not yet realize that true peace is an attribute of God, and is described by Paul as "the peace of God, which passeth all understanding." Peace apart from God is not peace, but is a material concept, the striving for which has resulted in disappointment and disillusionment. War and all strife are the outcome of the belief that life and its pursuits are in matter. This leads nations and individuals to believe that the standard of valuation lies in the possession of what the world calls material substance. Striving for more and more material possessions, individuals and nations are bewildered by the unhappy and unpeaceful events that such a mistaken effort precipitates.

Christian Science, revealing God's great love and compassion, states unequivocally that Life is God, divine Spirit. To start with God, and to continue working with God, is to begin aright and thus to end aright. Christian Science shows further that true substance is Spirit, and that man, reflecting this substance, lives, moves, and has his being in God, divine Spirit. There is no war or strife over the distribution of good

through spiritual ideas, and goodness alone is substance and has power. God's goodness is expressed in useful and helpful ideas, which are available to one and all; and as nations and individuals assimilate and utilize these ideas, peace is inevitable. The hunger for peace, spiritual peace—the kingdom of heaven within—is satisfied only as one grows in spiritual understanding through acquaintance with the fundamental facts of being, in accordance with the Scriptural injunction, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

With hearts overflowing with gratitude for the inspired vision of Mary Baker Eddy, more and more people are learning to start with God in their thinking. In village and hamlet, in city and town, in the home, in the store, office, and factory, on the farm, in schools and universities, in the merchant marine, and in the army and navy, a throng of grateful people the world over, are bearing witness to the efficacy of the healing and redeeming power of the Christ, Truth. "Starting from a higher standpoint," their scientific prayers are leavening human thought, so that it shall not give credence to the erroneous evidence of the material senses. Undismayed by the signs of these times, with vision purified and enlightened by spiritual sense, they glory in their heritage, and the heritage of all, as the children of God, for they know that this spiritualization of thought is blessing all.



What we need most today is the attitude of growth, the sense of humility before the presence of God, and the ultimate goal of perfection as revealed in Jesus Christ.—*E. H. Hoefler.*

KING JAMES AND THE AUTHORIZED VERSION

By THOMAS L. LEISHMAN

SINCE the Bible so widely used in homes and churches to this day is often called the "King James Version," it is of interest to discover the exact nature of the relation between that monarch and the translation associated with his name. Of course, King James was not himself the translator of this version, that task being assigned to a large committee of scholars. Nevertheless, not only was James I an ardent student of the Scriptures, but he had produced a paraphrase of the book of Revelation, besides translating certain sections of the Psalter. Thus he might well be expected to favor the great enterprise which culminated in the publication of the Authorized Version. This rendering, however, as Dr. Hoare points out, "had its origin in something very like an accident" (*Evolution of the English Bible*, p. 241).

In January, 1604, less than a year after his accession, James called a large conference to meet with him at Hampton Court, not for the purpose of launching, or even discussing, any new translation of the Bible, but simply to consider what is known as the "Millenary Petition"—a document presented by the Puritan party within the Church of England, requesting certain changes in the Prayer Book and pleading for a higher standard of education among the clergy of the day. As the conference proceeded, it became increasingly apparent to the Puritans that scant attention was being paid to their plans for the revision of the Prayer Book, and, as a last resort, they affirmed that the Bible translation on which it was based was most unsatisfactory. As the Preface to

the Authorized Version puts it: "When by force of reason they [the Puritans] were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion Book [i.e., the Prayer Book] since it maintained the Bible as it was there translated, which was, they said, a most corrupted translation."

The seed immediately took root in the king's thought. Affirming that "he had never yet seen a Bible well translated in English," he desired that steps should be taken for the production of a new translation or revision, which was to be prepared by the most learned academic scholars of the day, and revised by the leaders of the church, while he felt that later it should be presented to the Privy Council and eventually ratified by himself. Thus it was that King James definitely suggested the preparation of our Common Version, and it was not long before this great enterprise was fully under way.

The resultant rendering, which appeared in 1611, is widely known as the "Authorized Version," a title which appears to be based upon the words of its title page to the effect that it was "Appointed to be read in Churches." Strangely enough, there appears to be no direct evidence to show that it was ever formally authorized, "whether by the King or by Parliament, by Convocation or the Privy Council" (Hoare: *op. cit.*, p. 255). This, however, in no way detracts from the value of this epochal rendering, for it may be said to have derived its authority from its inherent excellence.

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"IMMORTAL MIND-READING"

NEVER were mortals so occupied as they are today investigating matter and its phenomena. A host of investigators, for instance, is engaged in the study of physics and chemistry, and, as everybody knows, numerous discoveries have been made in these and kindred subjects during the last fifty or a hundred years. Biology, too, has had much attention given it, and great has been the effort of its students to discover how life originated and what is the relationship of life to matter, if it have any relationship.

Investigators have also sought to discover the connection—if any—between mind, so called, and matter, and various are the theories which have resulted from their researches. Since all of these and kindred efforts are of human interest, it is certain that they will be continued until mankind reaches the conclusion, established by Christian Science through revelation, reason, and demonstration, that divine Mind and its manifestations alone are real, and that matter and mortal mind are alike unreal.

Throughout the centuries the human consciousness has been under investigation by thinkers who have studied it from every angle. The result is that today we have in our

midst many schools of philosophy and psychology, differing in some instances widely in their surmises and conclusions, but largely agreed on how this consciousness seems to receive mental impressions and on the methods of training it to make it a reliable instrument for the rational guidance of the individual.

While mortals have been regarded as self-contained, emotional, and intelligent agents, many have believed that their sphere of influence extends beyond themselves. Thus it is believed that one mortal may exercise an influence over another mortal, even to the extent of controlling him, as when a person hypnotizes or mesmerizes another person; or, in a lesser degree, when mortal thought is supposedly communicated from one person to another, near or afar off, as in what is called telepathy.

Today so-called telepathy and clairvoyance—closely allied—are being investigated on quite a large scale, the study being pursued at something like a dozen universities in America. At one of these universities experiments have been going on for about seven years, and several hundred thousand experiments have been made, the effort being to establish that, besides the five material senses, individuals possess what is

called "extra sensory perception." As a result of these experiments, it is believed by some that through this "extra sensory perception" mortals—some more than others—become aware of material objects without the use of the ordinary sensory apparatus of sight, hearing, touch, taste, and smell, or become conscious of mortal thought without the use of speech or other material means of communication.

Since these investigations into "extra sensory perception," so called, are as certain to be continued as experimentation in physics, chemistry, or biology, the student of Christian Science should take cognizance of them in the right way. How then are we to regard them? Are they informing us of fundamentals as does Christian Science? Are they enlightening us on real being as does Christian Science? The Christian Scientist knows that they are doing nothing to make known to mankind the Principle or cause of intelligence, the divine Mind, whence emanate all right thoughts, all real or true ideas. He knows that they do not explain, and never will explain, the power which through spiritual understanding can be exercised by one instructed in Christian Science, in the healing of disease and sin.

What then does Christian Science teach that is fundamentally true? It teaches that God is infinite Mind, and that Mind expresses itself through ideas. It teaches further that man is the compound idea of Mind, and as such includes all the lesser right ideas. There is, thus, in reality, no mortal mind, although to mortals such a mind seems to exist.

In teaching that Mind is infinite and that the real man reflects Mind unlimitedly, Christian Science is de-

claring the absolute truth. What then becomes of matter and mortal man? Being seen as unrealities, they vanish, and so also does the so-called mortal mind. Then, since there is no mortal mind, in reality there is no action of one so-called mortal mind on another so-called mortal mind. So clearly did Mrs. Eddy understand this that she could write in "Science and Health with Key to the Scriptures" (p. 103), "In reality there is no *mortal* mind, and consequently no transference of mortal thought and will-power." Through spiritual understanding all will yet be able to distinguish between the real and the unreal, hold to the former and discard the latter, thus completely protecting themselves against the belief of telepathy or mortal thought transference.

Spiritual ideas are reflected by man. As Mrs. Eddy puts it (*ibid.*, p. 104), "Scientific thoughts are true thoughts, passing from God to man." This is what actually occurs in true being. And we are conscious of these true thoughts proportionately to our spirituality. Moreover, in the measure of our spirituality we are able to discern human thought and human need; and this is "immortal Mind-reading." Having in this way discerned human thought, we are able to protect ourselves against whatever evil beliefs mortals may appear to be entertaining, by understanding their nothingness, and to meet the human need to the extent of healing disease and overcoming sin. "We approach God, or Life, in proportion to our spirituality, our fidelity to Truth and Love; and in that ratio we know all human need and are able to discern the thought of the sick and the sinning for the purpose of healing them" (*ibid.*, p. 95).

So-called mortal mind-reading is but an aspect of the functioning of supposititious mortal mind, and is not practiced by the Christian Scientist. "Immortal Mind-reading," the method Christ Jesus used, is what Christian Scientists cultivate. It is narrated that after the Master had healed "one possessed with a devil, blind, and dumb" (Matthew 12:22), and the Pharisees accused him of casting out devils "by Beelzebub the prince of the devils," Jesus, knowing their thoughts, "said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? . . . But if I cast out devils

by the Spirit of God, then the kingdom of God is come unto you" (Matthew 12:25, 26, 28).

Our revered Leader, the Discoverer and Founder of Christian Science, has written (*Science and Health*, p. 83): "There is mortal mind-reading and immortal Mind-reading. The latter is a revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things." As, through spiritualization of thought, we become proficient in "immortal Mind-reading," we are able to regard so-called mortal mind-reading, with its attendant mesmeric dangers, in its proper light, and, accordingly, to protect ourselves and others against its seeming activity.

DUNCAN SINCLAIR

FINAL AND COMPLETE REVELATION

WHEN the Master said to his disciples (John 16:12, 13), "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth," evidently he knew that the thought of the world was not yet ready to receive the final revelation of Christ, Truth. Doubtless, however, he foresaw that when the thought of men was fully prepared, there would be one who could receive and give to humanity the final revelation to which he referred, variously, as "the Holy Ghost," "the Comforter," and "the Spirit of truth," which he promised would lead "into all truth."

Christian Scientists understand the Comforter to be divine Science, or Christian Science, as it has been called by its Discoverer, Mary Baker Eddy. Writing of her discovery on

page 107 of "Science and Health with Key to the Scriptures," Mrs. Eddy says: "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing." It is evident from the foregoing that the revelator of Truth in this age believed her revelation to be final and complete. And it is so regarded by students of Christian Science who have progressed sufficiently far in their study to have learned its true nature.

For Christian Scientists to accept Christian Science as the final and complete revelation of Christ, for this age and for succeeding ages, does not mean that they themselves have fully grasped this Science or

that they have attained to perfection in its demonstration. To the extent, however, that they do, they are proving in their own experience the finality and completeness of the revelation. And Mrs. Eddy has written (*ibid.*, p. 147): "Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science."

The completeness of the revelation of the Science of Mind-healing, or Christian Science, will be more fully understood by giving careful consideration to "the scientific statement of being," found on page 468 of *Science and Health*. Here is a complete statement of the truth of being with no part lacking, no element missing. It is entire. Nothing essential can be added to it. It may be amplified and expanded in its application, but it cannot be improved upon as a perfect declaration of the truth about God and man. Therefore, it will be found just as adequate to meet human needs a century hence, and for all time, as it is today.

This fact has been proved in part by the experience of those who have been daily studying the Christian Science textbook for upwards of half a century and still derive from it renewed inspiration and ability to apply its teachings in the solution of human problems. Like the inspired word of the Scriptures, the inspirational statements of Truth contained in *Science and Health* are "new every morning." They unfold progressively, in ever-increasing clarity, to the student who is seeking day by

day to know and to prove the truth this book enfolds. Alert and loyal Christian Scientists are not interested in systems which erroneously claim to have gone beyond Mrs. Eddy's teaching.

Christian Science is not an invention; it is a discovery. Through it our Leader has revealed to mankind the demonstrable knowledge of divine Principle, upon which the words and works of Christ Jesus were based. Jesus thoroughly understood this Principle, which he called God or Father, and he proved his understanding in ways that have never been surpassed. Nevertheless, he left no written instructions for healing the sick and the sinning, as do those rules which we now have in the Christian Science textbook. Perhaps, therefore, the writing of this book, together with the founding of the Christian Science movement, under divine guidance and inspiration, might be considered among the greater works to which Jesus referred when he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

One does not look forward to the time when the multiplication table will be improved upon, and one does not anticipate the need for modifying, abridging, or adding to it, or, for that matter, to any statement of mathematical truth. That which is demonstrably true does not require improvement. Everyone expects that the rules of mathematics always will be adequate to meet the needs of those who know and use them. What is true of mathematical science is all the more true of the Science of being—divine Science—the absolute, demonstrable

truth about God, man, and the universe. Of the book which contains this final and complete revelation of Truth Mrs. Eddy says on page 178 of "The First Church of Christ, Sci-

entist, and Miscellany," "If the world were in ashes, the contents of 'Science and Health with Key to the Scriptures' would remain immortal."

GEORGE SHAW COOK

INSISTENCE ON FACTS

SUCCESS in Christian Science is the result of unvarying insistence on spiritual facts and unvarying resistance to material fallacies. A dictionary describes "fallacious" as that which is deceptive and leads into error of judgment. Intelligent insistence and resistance are inspired and sustained by Spirit, God.

Are the facts upon which the Christian Scientist is required to insist based on the limited and discordant evidence of the five physical senses? They are not, for this evidence is fallacious. Facts, as revealed in Christian Science, relate entirely to Truth, to divine reality, and it is upon the presence and potency of spiritual facts and true thoughts that we are required to insist undeviatingly. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

There is encouragement and comfort for all in Mary Baker Eddy's statement (*Miscellaneous Writings*, p. 187), "The primal facts of being are eternal; they are never extinguished in a night of discord." Primal facts are spiritual, harmonious, inextinguishable, and out of reach of the arguments of mortal mind. Health, for instance, is an indestructible fact because health reflects Spirit and is one of the invariable gifts of God to man. Faith-

fully held to, this inspired affirmation of fact versus fallacy in regard to health redeems us from the belief of disease. The true concept of health brings healing with it, and establishes in our thought the permanency of health rightly understood and demonstrated.

Christian Science rescues humanity from the ignorant and willful wrong thinking suggested by what is termed the carnal or mortal mind, which is a suggestion of separation from God, omnipotent good. Christian Science, the Science of divine Mind, sheds on us the light of spiritual understanding, and each one who would be free from evil must reflect this light of Spirit. A knowledge of the facts of health, harmony, and righteousness equips us to deny all false suggestions about ourselves, our fellows, and human circumstances. It enables us to meet and defeat temptation scientifically.

Humanity in general has invested temptation with inherent power to deceive, degrade, and destroy those who fall under it. These effects have followed as a result of ignorance of God and the resultant fear and infidelity. This way of attempting to withstand temptation is not scientific, for the tempted one is apt to insist upon the reality and power of temptation, and either to fear or to justify it.

In Christian Science, resistance to temptation means refusal to entertain any fallacy in thought; refusal

to listen to the whisperings of error; refusal to forfeit the freedom and dominion of divinely true thinking. Loyalty to God and to the all-encompassing freedom of Spirit and spiritual law represents Christianly scientific activity and protection. Whoever meets and defeats temptation on this scientific, spiritual basis, is entitled to find his freedom in glorifying the omnipotence of God, good, now and forever. Whoever discerns more of man's spiritual individuality, is less besieged by the arguments of personality.

With increased understanding of the nature of God and man come increased loyalty to Principle, increased wisdom, purity, peace, and also joy in the reflection of universal love. Fallacious suggestions have nothing to sponsor them save ignorant mortal belief and consent. On the other hand, nothing can defeat true insistence on spiritual facts as understood and demonstrated in Christian Science. Mortal mind and personal sense are lies to be denied. Divine Mind and spiritual sense are facts to be affirmed with courage and confidence. Truth's standpoint must be our standpoint, for there is no other. "Truth destroys the error that insists on the necessity of any man's bondage to sin and sickness. 'Ye shall know the truth, and the truth shall make you free'" (*ibid.*, p. 241). Truth silences error's insistence on its own reality and enables us to prove that man's God-given freedom is present, knowable, actual.

In "Science and Health with Key to the Scriptures" our Leader writes (p. 492), "For right reasoning there should be but one fact before the thought, namely, spiritual existence." Mental rubbish is kept out of our consciousness as we loyally hold to

the fact of spiritual existence, which includes everything that is divinely and humanly desirable. Spiritual existence represents God, good, and it is the Christian Scientist's purpose to represent only that which is good and true. This attitude, firmly and humbly maintained, is associated with the power of God, because it concedes no power to evil, God's unlikeness.

Scientifically speaking, thought cannot stray down mental bypaths of illusion, for the reason that there are no such bypaths in infinite Mind. Spiritual confidence, for instance, knows nothing of the fallacy of fear, because fear is never a fact; nor does it ever relate to a fact. Should a belief in fear attempt to descend upon us in regard to health, ways and means, human relationships, finance, or otherwise, we should immediately insist on the metaphysical and ever-operative fact that God's reflection is God-governed, spiritual, and exempt from the temptation of fear or infidelity.

This mental discipline presently becomes so natural and so joyous that the Christian Scientist feels himself freer and freer to grasp the unfolding spiritual facts as they dawn on him through his study and application of our Leader's writings. It becomes more possible for him to maintain his obedience to her admonition (*ibid.*, p. 421), "Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him."

With simple, holy consistency he discovers that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

VIOLET KER SEYMER

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. It is desirable that applications should be forwarded in ample time so that they may receive the essential preliminary attention before the date of election. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent by the Clerk to those whose applications have been received in time. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application. A member of a branch church, on being admitted to membership in The Mother Church, should notify the clerk of his local branch church of his acceptance.

The next meeting of the Board for this purpose occurs June 3, 1938. Applications to be acted upon at that time should reach the Clerk by May 20, 1938. Applications received too late for the June admission will be placed on file for the November, 1938, admission.

Application forms may usually be obtained from Reading Rooms and from the clerks of branch organizations, or they may be secured by addressing EZRA W. PALMER, Clerk, 107 Falmouth Street, Boston, Massachusetts. Cable address: Church, Boston.



CHANGE OF ADDRESS

When sending a change of address, the following points should always be included in the request: New address; old address; name of each periodical subscribed for. Unless all this information is given, prompt changes cannot be made.



ARTICLES, POEMS, AND TESTIMONIES

The Christian Science Publishing Society accepts religious articles and religious poems only from members of The Mother Church. Religious articles and religious poems intended for the *Journal*, *Sentinel*, or *Monitor* should be sent to the Journal, Sentinel, and Herald Editorial Department, One, Norway Street, Boston, Massachusetts. Preferably, contributors should correspond for themselves. A memorandum for contributors of religious articles and poems can be obtained from this department by request. Convincing testimonies of Christian Science healing are also desired. Each testimony should be verified by *three* members of The Mother Church who either know of the healing or can vouch for the integrity of the testifier. If, however, the testifier is not acquainted with *three* members of The Mother Church, his affidavit may be sufficient; but in this case he should, if possible, obtain verification from *one* or *two* members of The Mother Church. The testifier himself should obtain the verifications. Complete addresses both of the testifier and of those who vouch for him should be furnished with each testimony.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified. The original testimonies and their respective verifications are on file for reference in the Publishing House.—THE EDITORS.

READING the many wonderful testimonies in the *Journal* and the *Sentinel*, I feel that the time has come when I, too, want to send in my testimony, as I am so deeply grateful for what Christian Science has done for me, and is doing every day. I found it in a time of great need. In reality I did not come to Christian Science for physical healing, for when I went to a Wednesday evening testimony meeting, I had no idea that this Science cures all our diseases. I had a very bad kidney disease and could not digest anything. Even a little food caused me suffering, and my diet continually brought me lower down in health. I had spent many months in hospitals. Moving to Copenhagen, I tried different doctors, the last a very famous one. After having me under observation for a time he said, "I am sorry, but we are unable to help you." He ended his talk by saying, "Try to forget." Later, when I gained some understanding of Christian Science, I saw that he had unconsciously glimpsed the remedy. After that I went to a German sanatorium, intending to stay three months. I was there nine months, and came home very weak. My daughter said that at that time they believed I should soon die.

One day after my return home, a friend came to see me. We did not speak about my sickness, but before she left she said, "You should go to the Christian Science meetings." It was the first time I had heard the name. I felt at that time very weak, but because I loved the friend I went. I shall never forget that meeting, for I felt I had found the truth. Going

out from the meeting I met some friends whom I had not seen for a long time. They rejoiced to see me, and said that I had better go to a practitioner. The next day I made an appointment. I was, I admit, rather skeptical, and said to the practitioner, "I should like to know if you heal, or if you only get me to believe that I am healed." The answer was, "We are healing."

After that, I was instructed to go home and eat whatever I liked. In the streetcar I sat considering what was the most difficult thing to digest, and decided to eat cabbage to see if the practitioner had spoken the truth. I did, and the meal did not hurt me at all. It was an instantaneous healing, even though I later had to prove that I understood that food cannot harm man.

I began with great eagerness to study Christian Science, and it has been my all-absorbing interest ever since. God has wonderfully guided me since I began studying Christian Science, and I now see that He governs man eternally.

In 1930 I was on a visit to the United States, where I spent some months with my family in Colorado. There I met many Scientists, and before I went home I had some wonderful days at one of the Benevolent Association Sanatoriums and attended some meetings in The Mother Church.

Since that time I have served as a librarian in the Christian Science Reading Room in Copenhagen for five years, and my heart is filled with thanks for being allowed to do this wonderful work, and to go from that

to the position of Second Reader. My feeling of gratitude toward Mrs. Eddy, who through her consecrated life gave us Christian Science, cannot be expressed in words.

I am also grateful for being a member of The Mother Church, for the practitioners who, with loving patience, helped me forward in the first difficult years, and for class instruction. I am also deeply grateful for the periodicals which come regularly into my home from so far away as Boston. The wonderful articles written by consecrated Scientists are a great help to me.

My honest desire is to be worthy of the many blessings that have been poured upon me since I began studying Christian Science, which has changed my life from a very discordant to a very happy one. My sincere desire is that I may be able to serve my fellow beings in the way of Jesus' appointing: "Go ye into all the world, and preach the gospel to every creature;" "Heal the sick."—(Mrs.) *Christine Ludwigsen, Copenhagen, Denmark.*

WHEN I was a young girl, an aunt took me to a Christian Science testimony meeting. There many wonderful experiences were given, I am sure, but the only one I have remembered all these years is that of a mother who said she was very grateful to have an answer to give her children when they asked her what God is.

Several years after this, I was led to have Christian Science help for a condition of uremic poisoning, which many physicians said could not be cured. This healing was accomplished in less than a week. Right after this we moved to another city, where we knew no one. The morning after our first attendance at a

Wednesday evening meeting, we awakened to find our baby manifesting very distressing symptoms. This was a testing time for me, because loving relatives in all sincerity had warned me after my healing of my responsibility in regard to our children. I went into the room with my books and tried to read, but fear seemed to envelop me. Just then a friend who had spoken to us at the meeting stopped in. I was sure God had sent her and I told her my worry. She said she was going on an errand, but would leave her copy of *The Christian Science Journal* with me. I read it through, and then realized I had forgotten my baby! There she lay quietly sleeping, and when she awoke was as well as ever. I knew then that God is our only Physician, and that He cares for each of His ideas in all ways. Our four children have been marvelously protected, and we have had very little illness.

I am so grateful for the help in guiding and establishing the right kind of thinking in the lives of these young people. Every time I have put self out of the picture and have realized their true parentage, a victory over error has resulted.

I am grateful for every trial of my faith, because I have proved that Love is there before me and that its tender lesson is awaiting me. (See "The First Church of Christ, Scientist, and Miscellany" by Mrs. Eddy, p. 150.) I have been sustained through sorrow and have been supplied with manna for the day, the right energy and strength to carry on duties which to mortal sense would not have been possible. My gratitude for all these blessings; for the understanding of God and His reflection, man, and Christ Jesus, as revealed by Mary Baker Eddy through her writings and unselfed life; for a sincere

love of the Bible; for the help of practitioners and friends, our periodicals, class instruction, and membership in The Mother Church and one of its branches must be expressed by my living.—(*Mrs.*) *Winifred C. Lane, Oberlin, Ohio.*

BECAUSE of the many blessings my family and I have received since taking up the study of Christian Science, I am writing this testimony as an expression of gratitude. Christian Science has been the only physician in our home for more than fourteen years, and the understanding of God which I have gained through the study of the Christian Science textbook, *Science and Health* by Mrs. Eddy, together with the Bible, has been sufficient to meet my every need.

It was in 1922, when I was confined in a government sanitarium for the treatment of tuberculosis, contracted as a result of my experience in the World War, that Christian Science was presented to me. At that time I was satisfied with the treatment I was receiving and refused the help of a Christian Science practitioner. The examining physician gave me no hope that I would ever recover, yet I was so prejudiced against what I thought Christian Science to be that I would have nothing to do with it. A few weeks later I suffered an alarming relapse, during which I had several hemorrhages of the lungs. That experience proved again that "man's extremity is God's opportunity," for I turned to Christian Science for help. The improvement in my condition was immediate and sure, and from that day to this I have never had a recurrence of these attacks.

A short time after beginning the study of Christian Science, I had a

very encouraging proof that "Truth has a healing effect, even when not fully understood" (*Science and Health*, p. 152). I had been reading the textbook but a few weeks when, in the small hours of the night, I awoke feeling the symptoms of an approaching hemorrhage. During my study of the textbook I had memorized "the scientific statement of being," found on page 468, and, although I little understood it, I repeated this over and over until I felt the symptoms disappear. This incident was repeated on several occasions during succeeding nights, and finally these attacks ceased to come, and they have never returned.

For this experience in the study and practical application of Christian Science I am deeply grateful. During the succeeding years the healing efficacy of Christian Science has been proved to me again and again. Colds, influenza, a case of a fractured rib, and many other ailments have been overcome, and our family has been protected on numerous occasions from discord, through our understanding of the truth as taught in Christian Science.

I am deeply grateful to God for His goodness; to Christ Jesus, the Way-shower; and to Mary Baker Eddy, who, in our times, has so ably restated the teachings of the Master, and of prophets and apostles, in a way that all who will, may understand.—*Bryan W. Jones, Denver, Colorado.*

Christian Science has done so much for me that I cannot find words to express my gratitude. For the past fourteen years it has met my every need and given me peace and happiness beyond description.

I took up the study of Christian Science in order to help my husband,

who for many months had been suffering from a so-called incurable disease. From the very beginning of my reading *Science and Health*, I felt sure that I had at last found the right way, and was greatly uplifted and encouraged. I told my husband about this Science and persuaded him to have treatment; and from the first his condition improved. Although the improvement was slow, it was steady and has been permanent. We owe much to the kind and faithful practitioners during this period of seemingly slow healing. We have had many trials in the years since that wonderful experience, but have always been sustained and protected.

I have experienced healings of colds, headaches, and severe abdominal pains, and have been freed from a great amount of fear and worry.

I am glad that we are blessed with the lectures and with the literature of The Christian Science Publishing Society. The daily study of the Bible Lessons in the *Christian Science Quarterly* also brings us much joy and healing. More and more I can see how wise and loving our Leader, Mrs. Eddy, was to have given us the Church Manual for our guidance. I am very grateful to be a member of The Mother Church and of a branch church, and for having a small part in church activity.—(Mrs.) *Grace Pinet Jones*.

Christian Science always has been and is a great help to me. I am sure that without it I should be deprived of much happiness and joy. I am a student in junior high school, and in my schoolwork I have used it on many occasions.

One experience stands out in my mind most clearly. Mathematics had

always seemed to be an extremely hard subject for me, and one day we were given an unexpected test in the subject. I was much alarmed and knew not what to do. I had forgotten completely how to do a certain kind of problem. The time was going swiftly, much to my dismay. Then I thought, God's child is perfect, and so cannot forget. Then an entirely different thought tempted me: You haven't time to work this out in Truth. Try to solve the problem anyway. But I worked again, knowing the truth about myself, and in a few seconds the teacher gave a slight hint as to how to do this kind of problem. Then, after thinking a bit, I suddenly say how to do it. I had but a little time left, and so worked rapidly. I finished on time and we exchanged papers for grading. I was surprised and, of course, overjoyed to find that I had received one hundred per cent on my paper, when it was passed back to me.

This is only one of the many healings and blessings I have received through the study of Christian Science, and I am indeed grateful. I am also grateful for the writings of Mary Baker Eddy and for the Christian Science periodicals.—(Miss) *Carol Jones*.

UPON looking back over the many years I have been in Christian Science, I can see the unfolding to me of peace, harmony, and a sense of divine protection. I have been blessed with many healings, and I can truthfully say that all that I am and all that I have, is due to Christian Science.

When I was young in the study of Science, my baby girl was stung on a finger by a wasp. I knew very little of the truth, but I realized the

presence of God, and within five minutes the pain had ceased; and within twenty minutes no trace of the sting was visible. This proof of the availability of God has always stayed by me. Twice I have had healings of erysipelas on my leg. The second time the healing came within a week. I was healed in one night of all the symptoms of grippe. Not many years ago, through the help of a practitioner, I was lifted out of a serious breakdown into a normal condition in half an hour. Comfort has come to me in times of sorrow, through the help of Christian Science. I cannot imagine what my life would have been without this Science.

Indeed, I cannot fully express my gratitude to Mrs. Eddy for having shown to me the path that leads only to God. The more I study her textbook, "Science and Health with Key to the Scriptures," and her other works, the more the conviction grows that she surely was inspired. Needless to say, I am deeply grateful to God, to our Way-shower, Christ Jesus, and to Mary Baker Eddy.—(Mrs.) *Jessie Southard Parker, Belmont, Massachusetts.*

[Original testimony in German]

I SHOULD like to thank our heavenly Father with my whole heart for the wonderful healing of our dear child.

A few years ago our little girl, who had always been a lively and happy child, became ill with severe symptoms of disease, which kept appearing in different forms. For a long time we kept her at home, until the doctor gave up responsibility for the case and ordered hospital treatment. Very reluctantly we consented. On her admittance to the hospital her condition was so bad that they

almost refused to accept her. There, too, the doctors could not diagnose the nature of the sickness.

At this time my sister called my attention to Christian Science. As I had always acknowledged God, I was willing in my extremity to claim this help. I now knew that God alone could help me. I turned to a kind practitioner and asked for treatment, which was granted me lovingly. From then my daily walk was to the practitioner, where I received thoughts of truth before I went to the hospital. On the first day I was told that my child had again taken nourishment, after she had almost wholly refused it for about two weeks. I was extremely happy and grateful for this. Under the care of many doctors, however, her condition did not improve. On the contrary, many disquieting conditions were manifested. During this time I read *The Herald of Christian Science* (German Edition) and studied the textbook, *Science and Health* by Mrs. Eddy. After three weeks I was so far along that I gained the courage to take our child out of the hospital on my own responsibility. But I was urgently advised to have her stay in bed and to have a doctor come to the house immediately.

We did not do this, however, for I put all in God's hands and knew that she was under His protection. What a great joy we were to have the following morning! The child, who had been confined to her bed for weeks and to all appearances had forgotten how to walk, felt able to climb out of her little bed alone and come to us in another room. Thanks and praise be to God, our child could laugh and talk again! For these things, too, she had almost completely forgotten in the weeks in the

hospital. On the fourth day a swelling, which had pained her very much, vanished, and after another eight days she could trot around in the garden. She is now lively and joyous. Since she was four years old she has attended the Science Sunday school.

I, too, have become a different person through Christian Science. I have learned much more humility and trust, and have learned to do each piece of work, even the most lowly, with joy.

I thank our heavenly Father with my whole heart for all the love which He gives to all His children. My grateful thanks go to our revered Leader, Mary Baker Eddy, for having revealed to us the way to Truth. I thank the practitioner with all my heart, as well as all the kind people who are helping me along this spiritual way. I shall eagerly try to continue on it, in order to become a true Christian Scientist.—(Mrs.) *Martha Keller, Klotzsche b/ Dresden, Germany.*

THIS testimony is given with the earnest desire to help someone who is seeking for that truth which liberates from all earthly bondage.

I was brought up in an orthodox church and was taught that heaven was a place far away which I could reach only after going through the experience of death. I was in no hurry to walk the straight and narrow path, because I was told that regardless of how I lived I could still enter heaven if I would comply with certain rules of that church just before going through the experience of death. I became a great procrastinator. Finally I drifted away from the church and became an atheist. I became steeped in materialism;

sickness, poverty, and much unhappiness were experienced. My life was anything but harmonious.

It was then that a loved one passed on, and I was in despair. I was left with six small boys in a foreign country with no money, no friends, no work. But we find that "man's extremity is God's opportunity." These words of Christ Jesus came to my thought: "Ye shall know the truth, and the truth shall make you free." I set out in search of that truth, and went back to the orthodox churches, but in vain. I read books on philosophy and psychology, took courses and received diplomas, but still I did not find that liberating truth of which Christ Jesus spoke.

In my quest I came across people who seemed different; who expressed kindness, friendliness, understanding, and tolerance. They seemed happy and carefree. When I inquired I found to my surprise that they were Christian Scientists. I did not know anything about them or their religion, except that I had been told to beware of it. I decided to investigate anyway. As I had been disappointed so many times before, I was very cautious and skeptical and took nothing for granted. I demanded proof of every statement I heard or read. At last my search was ended. I had found the truth which liberates men from sin, sickness, death, lack, and limitation.

I have been healed of a broken ankle within four days and of a severe case of ptomaine poisoning in less than twenty-four hours. I have been able to lay aside glasses which I had worn for sixteen years. Many undesirable traits of character have disappeared; and my business has prospered beyond all expectation. I have found security, protection, love, kindness, tolerance, understanding,

courage, fearlessness, joy, happiness, contentment, and peace.

In *Science and Health*, page 127, we read: "Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a divine utterance,—the Comforter which leadeth into all truth." I have not words enough to express my gratitude to Mrs. Eddy, the Discoverer and Founder of this Science. I am most thankful for the privilege of membership in The Mother Church and a branch church, and to have had the priceless experience of class instruction.—*Richard L. Reimann, Salem, Oregon.*

WHEN Christian Science was presented to me seventeen years ago, I was a very weak and sickly woman, with an internal displacement which caused me great physical pain and distress. I also suffered from constipation and indigestion. I had consulted two doctors about the displacement, one of whom strongly advised an operation. This I refused to have.

In the spring of 1919 I received a letter from a relative, telling me of a healing she had experienced through Christian Science, and begging me to find a Christian Science church and try it for myself. I did so, and attended a Wednesday evening testimony meeting. I was so much impressed by the testimonies which I heard, and by the peaceful atmosphere of the whole service, that I borrowed the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and commenced to read. In a very short time I was healed of the indigestion and constipation.

The displacement, however, was not healed so readily, but as I read

and reread the textbook I began to realize that I was suffering as the result of wrong thinking, of fear, anxiety, resentment, and criticism—mental conditions which needed to be eradicated in order to gain my physical freedom. Then began a time of uprooting many mental weeds and replacing them with spiritual qualities such as patience, kindness, forgiveness, and love. Slowly, then, my physical condition began to improve and the healing was complete. This took many months of faithful endeavor; but through it all, the statement on page 79 of *Science and Health*, "Science must go over the whole ground, and dig up every seed of error's sowing," was a great encouragement to me.

I was also led at this time to take up my old profession, and for fourteen years went out daily, doing work which before would have been utterly impossible owing to physical weakness.

A healing of neuritis in both arms came about through my constant endeavor to realize that in whatever material condition of thought I had to pass a portion of each day, that material condition could not influence me, but that my consciousness of God's ever-presence and power could lift me above all seeming error and confusion into peace and joy. This brought the physical healing and also healed the material conditions, making my work much more harmonious.

I have had many other physical healings through Christian Science for which I am deeply grateful, but for the spiritual unfoldment and enlightenment which Christian Science has brought to me, and for the way the treasures of the Bible have been unlocked, I am profoundly grateful. I am also grateful to our dear Leader

for her unselfed life, her purity, and her love to mankind in giving her discovery, Christian Science, to the world. For all the activities of this great movement throughout the world, and the privilege of taking some part in them, I am very grateful. As Mrs. Eddy says on page 15 of *Science and Health*, "The Master's injunction is, that we pray in secret and let our lives attest our sincerity." —(Mrs.) Clara Ayland, Sheffield, Yorkshire, England.

SOME time ago I experienced a beautiful healing of internal and spinal injuries occasioned by a serious fall. The pain was so intense that it seemed wise and necessary to call a Christian Science practitioner, who has often lovingly given help to our family when we have been in need. For twelve hours it seemed impossible for me to move without extreme suffering. At intervals, however, I was able to apply the truth for myself, as we are taught to do in Christian Science. Gradually the pain lessened, and the fear subsided, so that, with greater physical comfort came sufficient freedom to enable me to take my place as Reader in church on the following day. Certain supposed aftereffects did not entirely disappear for about two weeks, although I was able to meet necessary demands made upon me during that time.

This healing has renewed a long-felt desire to express publicly my gratitude, through our periodicals, for some knowledge of Christian Science, for the many blessings which have resulted to me and mine, and for the practitioners who have many times aided and encouraged me in my journey from sense to Soul.

Over a period of twenty years Christian Science has healed me of

quinsy, incipient pneumonia, a tendency toward colds, the need of wearing glasses, excessive flesh, acidosis, dental problems, and minor injuries. It has been invaluable to me, as a mother, in the care and training of three children, affording them freedom, protection, and health. Measles, mumps, whooping cough, scarlet fever, influenza, earaches, and effects of accidents and injuries have been successfully overcome by this spiritual means of healing.

Three years ago my nine-year-old daughter sustained a broken wrist while roller skating. An instantaneous setting of the bone took place with the clear realization that "accidents are unknown to God" (*Science and Health* by Mrs. Eddy, p. 424). Previously I had entertained mental reservations in regard to the setting of broken bones, but this healing overcame any doubts as to such a possibility. An X-ray picture taken later revealed a perfectly set wrist, thus proving the Scriptural statement that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow."

Traits of disposition such as sensitiveness, self-depreciation, introspection, self-pity, diffidence, quick judgments, and clouded thinking are gradually yielding to "Truth's prism and praise" (*ibid.*, p. 558). Christian Science has been a precious comfort to my husband and me during the troublous years of so-called depression. Only a spiritual understanding of substance and supply could have so sustained us through financial losses and the restricted income which they brought.

But the physical, mental, and financial healings are the least part of Christian Science. To have found

mental anchorage in Truth very early in my career, has been the "pearl of great price" to me. To have gained an affirmative, expectant attitude toward life and a correct, demonstrable understanding of God and man's relationship to Him as the basis for logical reasoning, is indeed to possess what money cannot buy. The great spiritual feast and climax of my human experience was the privilege of class instruction from a consecrated teacher. St. John best describes this blessing in these words from Revelation: "Behold, I make all things new."

I have many times been grateful that I sought the protection of membership in The Mother Church when I was a very young student; likewise membership in a branch church. Serving as soloist many years in several branch churches has afforded me the great privilege of serving the Cause, as well as growth in the understanding of Christian Science. To those standing on the threshold of church membership and service in our vineyard, having already tasted the fruits of healing, let me offer every encouragement to go forward with joy. Great will be the spiritual reward! Words fail to express my deep gratitude for this new-old truth, and its Discoverer and Founder, Mary Baker Eddy.—(Mrs.) *Margaret Davis French, Niagara Falls, New York.*

HUMBLY I give thanks to God for Christian Science and to our beloved Leader, Mrs. Eddy, for having discovered the Science whereby Christ Jesus healed when he was on earth.

On page 66 of "Science and Health with Key to the Scriptures" by Mrs. Eddy we read, "Trials are proofs of God's care." These words were

proved true to me after I had passed through a very severe trial, which made me realize how beautifully God was protecting and strengthening me for a further step of progress.

I shall never cease to be grateful for all our demonstrations. Two stand out especially. One was a very harmonious childbirth, and the other was an awakening from a nervous breakdown. I am especially grateful for the work done by a loving practitioner on this case, which seemed so stubborn.

Our two children have the privilege of attending the Sunday school and are growing in the way of Spirit. I, too, have the joy of teaching in the Sunday school.

For eleven years Christian Science has met our every need in every way, and my heart overflows with gratitude for the privilege of being a member of The Mother Church and also a branch church, and for serving in its activities.—(Mrs.) *Margaret A. Kroger, Hamden, Connecticut.*

AMONG the many helpful statements to be found in the writings of Mrs. Eddy, the following sentence on pages 149 and 150 of "The First Church of Christ, Scientist, and Miscellany" always brings me a great deal of comfort and inspiration: "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee." Time and time again, and under varied circumstances and conditions, have I proved the truth of the above statement.

Here I shall relate but one of the experiences I have had in which this particular truth has been proved. When I was quite a young student of Christian Science, the firm for which

I was working transferred me from a position in which I had been extremely happy, and for which I considered myself particularly well adapted, to one that involved duties which seemed to me to be most unpleasant and distasteful. I had been studying Christian Science long enough to know that one does not work out a problem by running away from it; but, because I could not see why an experience like this should come to me, I discussed the matter with a practitioner. He lovingly pointed out that there was unquestionably a very definite reason for this change. Perhaps I was really needed in that position at that particular time; or, perhaps there were some lessons for me to learn.

It took me several years to work out of that position, but words fail to express my gratitude for being forced to do this work. Many blessings resulted, not only for me, but for others also. Through contacts made in that position, I was able to introduce Christian Science to several people. In the course of my duties, I learned of several instances where healing was very much needed, but where it seemed inadvisable to present Christian Science. I am glad to say that through impersonal work—that is, clearing my own thought—some beautiful healings took place. Last, but not least, many much-needed lessons were learned—lessons in humility, patience, love, and tolerance. Thus, I was able to prove beyond a doubt that no matter how difficult or disagreeable a problem may appear to be, there are always blessings in store for us, if we will but endeavor to face it humbly and courageously. And possibly this testimony would not be complete if I failed to mention the fact that many of the lessons I learned in that posi-

tion prepared me in a great measure for the position that followed, which was in every way much pleasanter and more interesting.

All that I am today I owe to Christian Science. This Science came into my life at a time when there seemed to be nothing worth living for. Despite an excellent education, a congenial home and family life, and many other material advantages, I was extremely unhappy. Material existence seemed such a farce, so utterly unsatisfying and contradictory, that I longed to be released from it, thinking that no matter what followed, it certainly could be no worse than this so-called human life; and, just when I seemed very close to the point of breaking down mentally, I looked into Christian Science, which had been presented to me several times. This proved to be the turning point of my life. Life has taken on an entirely new aspect, a much happier and more serene one than I, in my darkness, ever imagined could be possible.

During the ten years I have been interested in Christian Science I have had some beautiful physical healings, among them that of an abscess in the ear and of an infection of the finger. Many proofs of divine protection have been experienced. For all of these evidences of God's care I am very grateful; but for the moral regeneration which has been and still is taking place, and which brings with it such spiritual joy and uplifting, I am most grateful.

I am very grateful for membership in The Mother Church and in a branch church, for the privilege of teaching in the Sunday school, and for the many other activities of the Christian Science movement.—
(Miss) *Martha A. Barth, San Francisco, California.*